Sym. 8. 59. 80

A right Christian Treatise,
entituled
S. AVGVSTINES
PRAIERS:

Published in more ample sort
than yet hath bin in the English tong,
purged from diuers superstitious pointes, and adorned with manifold places of the S. Scripture, by
THOMAS ROGERS:

Wherevnto is annexed Saint
AVGVSTINES
Psalter.
Translated and quoted by the same, T. R.

1 Thes. 5, 17.
Praie Continuallie.

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Cum Priuilegio.
1591.

96:01

To the Christian Reader.S.

IN this place bothe to satisfie thee, beloued, and that thou also the better maist, if it please thee, answere mine aduersaries, I thinke it my part to shewe the reasons of my translating, correcting, and adorning this booke. For some perhaps, to translate that which is once done alreadie, wil thinke it vanitie, to amend that which no godlie man would de euer enterprise to correct, wil iudge it presumption, and to adorne that which was, thoughe often imprinted, yet neuer so put foorth, wil deem it curiositie. And so I shall be counted vaine for my translating, ouerbolde for my correcting, and verie curious for my quoting this booke. It stands me therefore vpon to showe the causes of dooinge what I haue doone, wherein I wil bee the more briefe, because elsewhere a I haue somewhat touched these generall points, and what there I haue spoken hath apte relation vnto this place.

a *In the Epistle dedicatorie before S. Augustines Primat talke with God: & also in the second Epistle before the Imitation of Christ.*

Causes why this booke was translated, being in English before.

And first for my translating (to ouerpasse in silence the wel acceptation of saint Augustines *Primate talke with God*, by the godly zealous, for whose sake I did bestowe my paines, and the approbation of the same by the Honorable of famous memory maister Secretarie Willson, for whose iudgement sake chiefliе, which I knew was verie learned and sound, I choase him to be Patrone thereof: sufficiente causes bothe to encourage me to go forward, and to cleere

me from al ſuſpition either of vanitie, preſumption, or curioſitie for doing as I haue done) I ſaie, the rather I put this booke into Engliſh, for that I ſaw the other, before in our vulgar tongue (whoſoeuer was the tranſlator of the ſame, or what coppie ſoeuer the Printer followed) was verie vnperfect, as by comparing this my tranſlation with the other in Engliſh, and bothe with the Latine copie may eaſilie appeare. And therefore that neither the aduerſary might haue iuſt occaſion to carpe, nor the godlie to complaine henceforth that it is not perfected, I thought good faithfully to tranſlat the ſame. Furthermore were nothing at al as more than halfe was left out, yet good cauſe I had to tranſlate it, both bicauſe of the errors therein contained, which were neceſſarilie to be corrected; and of the manifold ſentences of holie ſcripture compre hended therein, which were needful to bee quoted. So that, both that the godly might not be either infected, or offended by the one, and that manie might bee allured to read, and in reding confirmed by the other, I tooke the tranſlation thereof vppon mee, for otherwiſe neither could the faultes be rightlie amended, nor the places dulie applied.

Cauſes of correcting this booke.

Secundarilie, my correcting of this booke, I haue hope no good man will miſlike. For I did it not raſhlie of preſumption, but with the teſtimonie of a good con ſcience, with the warrant of God his word, and after the example too of ſuch, who for doing the like are not diſpraiſed. For if the Spirite of God command vs, *To trie euerie*

Spirit

spirite b, to trie al thinges, and to keepe that which is good c, to doe al thinges vnto edification d, not vnto the destruction of soules, and if both those noble and good men of Berea did examine the doctrine euen of the Apostles themselues e, and dyuers godlie men in our age haue tried, and purged the writings of other men, and that to the great benefite of the Churche, and their owne commendation: I truste I am not blame worthie for trieng, and for chusinge that which good is, and refusing that which eyther might infecte, or bee offensiue to the godlie, but should do verie il, both against God, against man, and againste my conscience too, if I did not so, hauing both so holie a commander to obeie, and so worthie examples to imitate. Againe, by the censure euen of anie indifferent iudge, I maye with as good, and better authoritie either quite omitte, or Christianlie conuert that whiche is il vnto good purpose, than some euill disposed personnes either altogither leaue out, or wickedlie change that which good is to the ingrafting of il opinions, as did both *Io. Baptista Ficklerus* a papist in his handellinge that booke entituled, *De iure Magistratus in Subditos*; and also *Iohan de Ales* another papist in corrupting the holie Psalmes of DAVID, and applyeng them most sacrilegiouslie vnto the virgin Mary. And thus briefelie for my correction in generall.

b 1 Ioh. 4, 1
c 1 The. 5, 21
d 1 co. 14, 26
e Act. 17, 10

what things corrected.

Now furthermore would be shewed particularlie what I haue corrected; howe I haue corrected the same, and whye. The places which I haue corrected, bee either

manifestlie erronious; or scapes vnwitting lie, for so charitie and circumstances will me to iudge, committed.

Paults manifestlie erronious.

Of the former sort be praiers which tend eyther to make workes meritorious, as where amonge other thinges petition is made by the Authour, that he may *Amando mala sua redimere* f, and haue teares granted; *Qua peccatorum possint dissoluere vincula* g: or to make Saintes intercessors for vs, as doth this praier vnto the house of God, *Tu dic, tu roga Deum, vt dignum me faciat participatione gloria tua* h; againe vnto the same house of God, *Adiuuent me merita tua, subueniant prauitati mea sancta & purissima orationes tua, qua inefficaces apud Deum nullatenus esse possint* i, so doth this, *Da mihi effectum petitionis, & desiderij mei intercedente, & orante & impretante gloriosa virgine, genetrice tua Maria, Domina mea, cum omnibus sanctis* k and this, *Da mihi gratiam lachrimarum, &c. propter merita, & orationes eorum, qui tibi placuerunt, & deuotissimè seruierunt* l; and this especiallie, *Exaudi nos Trinitas sancta, & conserua ab omni malo, &c. per orationes Patriarcharum, per merita Prophetarum, per suffragia Apostolorum, per constantiam Martyrum, per fidem Confessorum, per castitatem Virginum & per intercessionem omnium Sanctorum, qui tibi placuerunt ab initio mundi* m: or praiers finallie either vnto the dead, as is bothe the whole 24. Chapter after the Latine copie, and these also in another place n, *Sancta, & immaculata virgo, Dei genetrix, Maria, & mater Domini nostri Iesu Christi, interuenire pro me digneris apud illum cuius meruisti effici templum. S. Michael, S. Gabriel, S. Raphael, S. chori Angelorum, Archan-*

f Med. cap. 1

g Med. c. 40

h Med. c. 20

i Med. c. 20.

k Med. cap. 35, & ca. 36

l Me. ca. 36

m Me. ca. 40

n Me. ca. 40

Archangelorum, Patriarcharum, atq; Prophetarum, &c. vos rogare præsumo, vt pro me culpabili ipsi Deo supplicare dignemini, quatenus de faucibus Diaboli, & de morte perpetua merear liberari or praiers for the dead, as this is, *Præsta Domine &c. defunctis fidelibus requiem sempiternam* *. Againe †, *Omnibus etiam Christianis defunctis adiutorium præstare digneris, & defunctis fidelibus absolutionem, & requiem sempiternam per æterna sæcula.*

* Me, ca. 40

† Me, ca. 40

Of the later sort be these especialie, and such like wordes in one chapter ‡, *Respice clementissime Rex, qui patitur, & reminiscere benignus pro quo patitur, &c. Candet nudum pectus, rubet cruentum latus, tensa arent viscera, &c.* and these, and suche like in another §: *Ego iniquè egi, tu pœna mulctaris, ego crimen edidi; tu tortura subiceris; ego superbiui, tu humiliatus, ego tumui, tu attenuaris, &c.* Suche is the whole 19 Chap, in a maner after the Latine copie, and finalie, so be these, and such like (for to recite al the words, I thinke it not conuenient) in another ‖, *Hei mihi quia videre non potui Dominum angelorum, hunc lictorum ad conuersationem hominis, &c. Vtinam cum felice Ioseph Dominum meum de cruce depositum, cum matribus conduxissem, in sepulchro collocassem, &c.*

Seaper vnwittinglie committed.

‡ Med, ca 6

§ Med, cap. 7

‖ Me, ca. 48

In which my correction, I haue had special care to leaue as Lttle out as might bee: and therefore dyd I thinke it better, to change vnto good purpose that whiche is contrarie vnto the Christian faithe, where aptlie I could so doo, than quite to omitte whatsoeuer was amisse. In which respect I haue changed the 24 Chapter after the Latine copy in my translation, the 23 which is a praier vnto Saintes, as also these wordes,

Manner of correcting this booke.

[s] Mc, ca. 36 *Propter merita, & orationes, &c.* [s], and applied them vnto Christ. The other errors I haue quite left out. Likewise among the scapes, some things I haue omitted, & some things I haue changed. I haue omitted the whole 19. Chap in the Latine copie, which is the cause I haue one Chapter lesse in my translation, than is in the Latine: and also these words, and the rest tending to the like effect [t], *Hei mihi quia videre non potui Dominum angelorum, humilitatum ad conuersationem hominũ, &c. Vtinam cum felice Ioseph Dominũ meũ de cruce deposuissem, aromatibus condiissem, in sepulchro collocassem, &c.* That whiche I haue altered, are the rest specified afore: the only difference betweene the Latine coppie and mine in those places is, for that I turne the present tense into the preterperfecte tence, which agreeth to the truth.

[t] Mc, ca, 41

Special reasons of correcting the errors & scapes in this booke.

It remaineth now that I do yeeld the reasons why I haue corrected these faults. And first for the errours: the cheefest causes of my correcting them was, for that they bee contrarie to Scripture, and might both infect the simple, and coole the zeale euen of the strong; but another was, bicause I saw manie places in this booke did ouerthrow them quite. As first the places for merites are ouerthrowne, as by other, so especially by these, *I acknowledge that no penaunce canne satisfie for my sinnes* [x], and againe, *If thou examinest my righteousnes, lo, I stinke like dead carion* [y]. Secondlie, intercession vnto Saintes, with praieng vnto the dead, is ouerthrown by these and such like places, *What other intercessor should I direct vnto thee, but euen him* [z] *who is the reconciliation for our sinnes, and sitteth*

[x] Aug prai. ch, 38, p. 198
[y] Aug, prai. ca, 39, p 206
[z] Aug, prai. ca, 5, pag, 23

teth at thy right hand, making request for vs. For what is it to cal vnto the truth in truth [a], but euen to cal vnto the Father in the name of the Sonne (not of Saincts?) There is nothinge behinde to adde, for I haue sent mine whole hope vnto thee [b]. I haue directed thy beloued Sonne mine aduocate vnto thee; and haue sente thy glorious child to be a mediator betweene mee and thee: I haue sent I saue an intercessour, thorough whome (not through Marie or any other Saincte) I hope to get pardon. For what is more acceptable [c], than to cal vppon the begetter in the name of his onlie begotten? to moue the Father vnto mercie, in the recordation of his sonne? to mitigate the wrath of the King, thorough naming of his deere child, &c. Thirdlie, praieng that the faithful departed out of this life, may haue reste, is also in Diuers places ouerthrown, as wher it is said [d], Happie is the soule, which departing from the earthlie bodie, goeth directlie into heuen, secure it is, and quiet, &c? Oh happie are all thy Saincts, O Christ, which haue passed ouer the sea of this mortalitie [e], and attained vnto the hauen of perpetuall quietnes, securitie and peace, where they are at rest, and alway ioyful and merie? And therefore considering this contrarietie in the author, I thoght it best to publish those thinges, which were consonant to the true faith, and to omit whatsoeuer sauord either of heresie, or superstition.

[a] Aug. the same chap. pag. 21

[b] Aug. prai. ch. 8. pa. 35.

[c] Aug. prai. ch. 7. pa. 28

[d] Aug. prai. ch. 22. p. 90

[e] Aug. prai. ch. 23. p. 93

And for the scapes, I am to yeelde the same reason, whiche I haue giuen for my correcting the errors. For as they, for the most parte, bee contrarie vnto the Scryptures: so be diuers places in this booke, as easelie I could showe, against them. I except onlie the scapes contained in the 41.

Chapter after the Latine copie: the which, as alſo the other ſcapes and errors, I am perſuaded, were the Authour liuing, hee would gladlie either amende himſelfe, or ſuffer them to be reformed. I often make mention of the Latine copie, becauſe that hathe one Chapter more than this hathe, whiche commeth to paſſe by leauinge out the 19 Chapter.

Cauſes of ſquoeing this booke with places of Scripture.

Thirdlie, and laſt of all, I haue adorned this booke with places of Scripture, bothe to ſhow from whence that which good is both is, and ought to be taken: and alſo to moue the zealous Chriſtian the more earneſtlie to reade this booke. For when it is apparant, that praiers and meditations bee deriued out of the pure fountaine of Gods holie word, manie are not a little not onelie pricked forward vnto the readinge, but alſo ſtrengthened and comforted muche in mind, when they doe read them.

Which being ſo, I truſt thou wilt accept my trauel in good part and at the leaſtwiſe reade this booke as diligentlie now, being both made perfect, corrected and adorned as earſt thou haſt done when it neither had ſo manie praiers in it by halfe as nowe it hath, nor was ſo pure from error, nor ſo authorized with the warrant of Gods word for the comfort of thy ſoule, as now it is.

And thus I commend both thee and my ſelfe into his hands whoe hath not onelie made, but alſo redeemed vs for his owne glorie and praiſe.

The 10. *of Iune, Anno* 1581

Yours in Chriſt,

THO. ROGERS.

A right Christian Treatise, *containing manie holie and* heauenlie Meditations, written, *as it is thought by that* reuerend Father S. AVGVSTINE.

Chap. 1.

A praier vnto Almightie God for grace to leade a new *life according to Gods* holie Word.

LORD my God [a], giue me grace frō the very bottom of mine hart to desire thee, in desiring to seeke thee; in seeking to find thee; in finding to loue thee in louing vtterlie to loathe my former wickednes. [a] psalm. 7, 1 [3] psalm. 18, 1

O Lord my God, giue I beseech

seech thee to mine heart repentance, to my spirite contrition, to mine eies a fountaine of tears to mine hands liberalitie vpon the poore.

b Psalm. 5, 2 O my King[b], quench in mee the desires of the flesshe, and inflame within my brest the fire of thy loue.

Driue away fro me the spirite c Eccl. 23, 4 of pride[c], ô my redeemer[d], and d Ma. 20, 21 of thy mercie bestow vpon me e Mat. 11, 21 the treasure of thine humilitie[e].

f Luk, 9, 56 O my sauiour[f], remoue from my mind the rage of wrath, and gratiouslie giue me the shield of patience.

Plucke euen from the verrie roote of mine hart the rancor of g Gen, 1, 26 malice O my Creatour[g]; and make me to enioy the sweetnes of a quiet mind.

Giue mee, ô most louing Fa- h Math, 6, 9 ther[h], a sound faith, a right hope and a constant loue.

O

O my gouernor[i], driue awaie far fro mee al vanitie; and suffer mee to haue neither an vnconstant minde, nor a wanderinge heart; nor a scurrillous mouthe, nor a proud looke, nor a greedie bellie, nor a slandering toong, nor itching eares after curiosity, nor a couetous minde after ryches, nor polling handes to abuse my power, nor ambitious motions to get vaine glorie, let bothe curssed hypocrisie, and poisoned flatterie, and proude contempt of the poore, and violent oppression of the weake, let both burning couetousnesse, and cankred enuie with damnable blaspheming of thy name be alwaies far from me thy seruant.

[i] Eccle. 3. 1

[k] Ps. 119. 36

O my maker[l], make a large distance betweene me and rashnesse, betweene mee and wickednes, betweene me and frowardnes,

[l] Ps. 139. 15.

wardnes, betweene me and vnquietnes, betweene me & idlenes, betweene me & drouſines, betweene me and blockiſhnes.

Grant that my hart proue not blinded, my ſenſes obſtinate, my maners ſauage: but let mee delight in goodnes, and followe counſel, & neuer looſe the bridle to my toong, nor cruellie make a praie of the poore, nor violentlie oppreſſe the weake, nor vniuſtlie ſlander the innocent, nor negligentlie regarde inferiours committed to my charge.

Finalie, let me vſe neither crueltie toward my ſeruantes, nor treacherie toward my friendes; nor violence vppon my neighbours.

O my God, my merciful God [m], euen thorough thy beloued ſonne [n] I beſeech thee, giue mee grace to exerciſe my ſelfe in the workes of mercy, and in godlie cogita-

[m] Pſa. 59, 17

[n] Ephe. 2, 18

cogitations, namelie, to weepe with them that weepe [o], to instruct suche as goe astraie [p], to helpe the afflicted [q], to cherish the poore [r], to comforte the sorrowful [s], to releeue the oppressed, to nourish the hungrie, to refresh them which mourne, to forgiue my debtors [t], to pardon them which haue hurt me [u], to loue them which hate me [x], to render for euil good [y], to despise none [z], but to honour all [a], to imitate the vertuous [b], to shunne the wicked [c], to embrace virtue [d], to flie sinne [e], in aduersitie to be patient [f], in prosperitie to bee continent, to set a watch before my mouth [g], and a seale of wisedome before my lips, to despise earthlie [h], and to couet after heauenlie things [i], Amen.

[o] Ro.12,15
[p] Iame,5,9
[q] Ma,25,35
[r] Esay,58,7
[s] Mat,25,35
[t] Math,6,12
[u] Ro.12,19
[x] Mat,5,44
[y] Ro,12,19
[z] Pro,14,21
[a] Ro,12,10
[b] 1 cor,11,1
[c] Prou,4,14
[d] psalm.5.9
[e] 1. Pete,3,9
[f] Rom,5,3
[g] Ecc.22,26
[h] phil,3,7 8
[i] Col,3,1,2

Chap.

Chap. 2
An accusation of mannes vn- worthines, and a commen- *dation of Gods infinite* mercie.

[a] Gen. 1, 29

THus, my maker [a], I haue asked much, & yet haue deserued naught.

I confesse, yea alasse I confes, that not only I deserue not thos blessings which I do require, but also do deserue manie & exquisite torments [b].

[b] Iob. 10, 8
[c] Mat. 21, 31
[d] Lu. 23, 40

Notwithstanding, euen publicanes [c], harlots, and theeues [d], who in a moment plucked from out the iawes of the enimie, are taken into the armes of the shep heard, do embolden me to doo as I do.

[e] Genes. 1, 1
Psal. 148, 1
[f] Reu. 15, 3

For albe thou O God, maker of al things [e], art woonderfull in al thy works [f], yet art thou most wonder-

wonderful in the workes of mercie: therefore diddeſt thou ſaie by one of thy ſeruantes [g], His mercies are ouer al his works. [g] Pſa. 145. 9

And although thou ſpakeſt this but of one, yet wee truſt it is ment of thy whole people: My louing kindneſſe will I not take from him [h]. For thou deſpiſeſt none, thou caſteſt none awaie, thou abhorreſt no man, vnles it be him which madlie abhorreth thee. Hence it is, that being moued, thou ſtrikeſte not; but if they ſurceaſe thou powreſt thy bleſſings vpon them which prouoke thee. [h] 2. Sa. 7. 14

O my God, the horne of my ſaluation [i], and my refuge, I, wretch that I am, I haue prouoked thee: I haue doone euill in thy ſight, I haue ſtirred vp thine anger; I haue deſerued thy diſpleaſure. I haue ſinned, and thou haſte ſuffered; I haue offended [i] Pſal. 18. 2.

fended, yet thou beareſte with me.

[k] Ecc,18.21 If I repent, thou ſpareſt [k]; if I

[l] Luk,15,20 returne, thou embraceſt [l]; yea, beſide al this, though I differre, thou waiteſt.

Thou reclaimeſt him whiche wandereth; thou inuiteſt him that reſiſteth; thou lokeſt for him that ſleepeth, and him thou embraceſt which returneth.

Thou teacheſte the ignorant, thou comforteſte the penſiue, thou lifteſt vp from deſtruction after a fall, thou giueſte to him

[m] Matt,7,7 that asketh [m]; hee that ſeeketh, findeth thee, and thou openeſte to him which knocketh.

Lo, ô Lord, God of my ſaluation

[n] Pſal,18,46 [n], what I ſhould ſaie for my ſelfe I knowe not, and howe I may anſwere, I am ignoraunt: without thee there is no refuge, from thy ſighte no ſecret place

[o] Pſal.139 7 can hide [o], thou haſte ſhowne me

me a waie to liue well[p], and giuen mee knoweledge howe to walke, thou haſt threatned mee hel fire[q], and thou haſt promiſed the glorie of paradiſe[r].

[p] Deu, 10 12

[q] Ezé, 18, 13

[r] Rom. 2. 10

Now ô Father of mercies, and the God of al comfort[s], pearce my fleſh with thy feare, ſo that by fearing, I maye eſcape ſuche thinges as thou dooſt threaten; and reſtore to me the ioy of thy ſaluation[t], that by louing I may taſt the felicitie which thou haſt promiſed[u].

[s] 2 Cor, 1, 3

[t] Pſal. 51, 12

[u] 1 Cor, 2, 9

O Lord, my rocke and my fortreſſe[x]; my GOD, my refuge, and my ſauiour[y]; put thou into my remembrance the things which I ſhould conceiue of thee, teach me by what words I may call vpon thee, inſtruct me with what good works I maye pleaſe thee.

[x] Pſal. 71, 3

[y] Pſal. 18, 2

For I knowe, indeede I knowe one good worke, wherein thou art

art much delighted; and another which thou dooeſt not deſpiſe. Thy ſacrifice is a contrite
[z] Pſal.51,17 ſpirit[z], a contrite and a broken heart, O God, thou dooeſt not deſpiſe.

[a] Pſal.18,2. O my God mine helper[a], enrich me with theſe thy gifts: with theſe defences arme thou mee againſt the enimie; let this be the water to quenche the flames of ſinne, reach out of thy goodnes this refuge againſte the paſſions of my deſires.

O Lord God, the ſtrength of
[b] pſa.140,7 my ſaluation[b], let me not bee of that number which for a time beleeue, but when temptation
[c] Luk.8,13 commeth, go backe[c].

Couer thou mine head in the
[d] Pſa.140,7 daie of battell[d], O myne hope
[e] Pſal.27,1. in affliction, and my ſaluation in the time of trouble.

Thus, O Lorde my light, and my ſaluatiō, what I neede, I haue asked,

asked, and what I feare, thou art priuie of; but my conſcience gnaweth, and the ſecret cogitations of the heart reproueth my boldneſſe, and what loue miniſtreth, feare ſcattereth; zeale ſtirreth vp, feare checketh; my wicked deedes ſtrike a terrour, but thy goodnes maketh bolde; thy mercie incourageth, my wickednes keepeth me backe: and to ſay more truelie, the fantaſies of vices come freſhe into my remembrance, which beate back the boldeneſſe of preſumptuous mindes.

Chap. 3.

A complaint of a ſinner, whoſe praier God heareth not in reſpect of his diſobedience.

FOr hee that is woorthie hatered, howe can hee require mercie, hee which hath deſerued paine, how can he deſire

fire glorie!

He prouoketh the iudge, that laieng satisfaction for his offence apart, sueth to be honored with rewards. Who so is condemned to punishmente, is too bold with the king, if hee seeke to be crowned with an vndeserued garland. That foolish child doth prouoke the sweete affection of his louinge father vnto wrath, that after reproches offered, wil vsurpe the dignitie of inheritance, before he haue repented him of his fault.

[a] Mal. 2. 10 O my Father[a], why cal I into mind what I haue done? I haue deserued death, and I beg life. I [b] Psalm. 5. haue moued my King[b], whose assistance impudently I do craue [c] Iob. 9. 15 I haue despised the iudge[c], and yet rashlie I beseech him to bee mine helper. Proudlie I haue refused to heare my father, whom notwithstanding I presume to haue

haue mine helper.

Wo is me, how late do I com; alas, alas, how ſlowelie do I haſten; wo is me, becauſe I runne after woundes, refuſing beeing whole to auoid the darts.

I haue neglected to fore ſee the dartes, but now am troubled ſtanding at deaths dore.

I haue encreaſed my wounds, becauſe I haue not feared to ad ſinne vnto ſinne.

With a freſh wounde I haue embrued my ſcarres, becauſe I haue augmented mine old ſins by my daielie tranſgreſſions, and what God by his medicins hadde healed, I by my frantike ſcratching haue opened.

The skinne which going ouer the woundes, did hide the diſeaſe, through ỹ breaking out of the corruption, is become rotten, in aſmuch as wickednes vſed againe, made ỹ mercy once granted

granted to be of none effect.

For I knowe it is written, At what time soeuer the righteous man shal commit wickednes, al his righteousnes which he hath done shal not bee mentioned [d]. Nowe if the righteonsneſſe of a righteous man through sin shal be forgotten; how much more shal the repentance of a sinner turning again vnto wickednes.

[d] Eze. 18, 24

How often haue I a dog returned vnto the vomit [e], and like a sow wallowing in the mire [f].

[e] pro. 26, 11
[f] 2. Pet. 2, 22

I acknowledge, bicause for me particularlie to remember al it is impossible, I haue taught manie to sin, which knew not what sin meant; many that were bent to sin, I haue persuaded therevnto, such as haue resisted, I haue cõpelled, & haue consented to thẽ as haue gone about wickednes. Snares I haue laid for them which haue kept the right way, and

and made a pit for ſuch as haue ſought the ſame: yea I made no conſcience of committing ſin, & feared not to forget thy lawes.

But thou a righteous iudge [g], ſealing mine iniquitie vp as in a bag [h], lookeſt narrowlie vnto all my paths, and numbereſt al my ſteps.

Thou haſt held thy peace, thou haſt alway bin ſilent [i], thou haſte bin patient a long time: but, out alas, one day thou wilt crie lyke a woman in trauel [k].

[g] 2. Eſdr. 14, verſe 32
[h] Iob. 14, 17
[i] Pſa. 50, 21
[k] Eſa. 42, 14

Chap. 4.

How God the righteous iudge ſhould be feared.

O Lord, God of gods [a], of great kindnes [b], I knowe howe thou wilte one daie appeere [c]; I knowe thou wilte not keepe ſilence [d], at what time the fire ſhal deuour before thy face,

[a] Deu. 10, 17
[b] Ioel. 2, 13
[c] Act. 1, 11
[d] Pſal. 50, 3

and a mightie tempest encrease about thee; when thou wilt call the heauen aboue, and the earth to iudge thy people; and loe, al
*1. Cor. 4, 5 my sinnes shal be laid open *be fore so manie thousand people, and not onelie all my wicked deedes, but also all mine euyll thoughtes, and wordes shall bee manifest before all the companies of angels.

So manie iudges then shall I wretch stande before, as haue excelled me in well dooing. So manie shal giue sentence to my confusion, as haue shewed mee examples to liue vprightlie. So manie shal be witnesses to conuince mee, as haue both instructed mee with their godlie exhortations, and prouoked mee vnto imitation by their ryghte ous dealing.

O my Lord, I knowe not what to saie; I can not tell what answere

ſwere to make: and being now in extreme peril, my conſcience troubleth, my ſecret cogitations tormente, my couetouſnes fetteretb, my pride accuſeth, mine enuie eateth, my luſt inflameth, my riotouſnes troubleth; my gluttonie ſhameth, my drunkennes confuteth, my detraction teareth, my diſcord parteth, my anger diſquieteth, my lightnes diſſolueth, my ſloth oppreſſeth, myne hypocriſie deceiueth; my flatterie breaketh, my fauour lifteth vppe, my ſlaunder pricketh me.

Behold my deliuerer from the fierce nations, beholde withe whom I haue liued, with whom I haue ſtudied, with whom alſo I haue kepte promiſe from the daie of my birth!

The ſtudies whiche I delighted in, doe now condemne me, which once I praiſed, diſpraiſe

me now.

These are the friendes vppon whome I rested; the teachers to whome I listened; the maysters whome I serued; the counsellers whome I beleeued; the citizens with whom I dwelled; the companions, whome I consented vnto.

Alack, my King and my God that my freedome is so long kept fro me. Alack, ô my light, that I haue remained with the dwellers of Keedar. And seeing holy Dauid hath said Too long, how much more may I wretch saie, My soule hath too long bin a stranger!

O God, my strength, in thy sight shal none that liueth bee iustified. My trust is not in the sonnes of menne. Whom wilte thou finde righteous, if thou iudge without mercie! And vnlesse in fauour thou preuent the wicked,

f Psalm. 5, 2
g Psal. 27, 1
h Psa. 120, 5
i Psa. 120, 6
k Psal. 18, 1
l Psa. 143, 2
m Ro. 3, 20

wicked, there wil not be to glorifie the good.

For I doo beleeue, O my saluation[n], which thing I haue heard, how that thy bountifulnesse leadeth me vnto repentance[o]: the sweet words of thy mouth haue sounded in mine eares, No man can come vnto me, excepte the Father, which hath sent me draw him[p].

[n] Psal. 88, 2

[o] Rom. 2, 4

[p] Ioh. 6, 44

Now because thou hast taught me, and mercifulie endued mee with this knowledge, from the bottome of mine hart, and with al the power of my mind, I humblie praye thee, O almighty Father, with thy most welbeloued sonne[q]; and thee, sweete Sonne with the most cheerfull comforter[r], I beseech thee drawe mee[s], so that I may run after thee by the sauour of thy good Ointements.

[q] Mat. 3, 17

[r] Ioh. 14, 16

[s] Sal so g[2], 1, verse, 1, 2, 3

Chap. 8.

A praier vnto God the Father, through his sonne Iesus Christ.

a Psal. 18, 3, NTo thee doe I cal a, O GOD, euen vnto thee doe I call. For thou art neere vnto all that cal vpon thee, to all that cal vpon thee in truth b.

b Ps. 145, 18

c Iohn. 14, 6 Because thou art the trueth c, teach mee I beseech thee of thie goodnes; O holy truth teach me to cal vpon thee in truth. For of my selfe I am ignorant howe to

d Ro. 8, 26, doe so d, but mine humble request is, O blessed veritie, to bee taught of thee.

For to bee wise without thee, is but foolishnes e; but to knowe

e 1. cor. 1, 20

f Iohn. 17, 3 thee f is perfect wisedome.

Instruct me in thine heauenlie wisedome; and teach me thy

g Ps. 119, 12 statutes g. For I verelie doe beleeue

leeue that he is bleſſed, whome thou chaſtiſeſt, O Lorde, and teacheſt in thy lawe[h].

My deſire is to cal vnto thee, nowe grant I praie thee, I maye do ſo in truth.

What is it to cal vnto the truth in truthe; but euen to call vnto the Father in the name of the Sonne[i]? Then, holie Father, thy word is the truth[k]; the beginning of thy worde is trueth[l], for this is the beginning of thy words, that the word was in the beginning[m].

In that very beginning I worſhip thee the cheefe beginning. In that ſame very word of truth, I cal vnto thee the perfect truth; in which thou, the verye ſame truth, direct me in thy truth, and teach me.

For what is more acceptable than to cal vpon the begetter, in the name of his only begotten?

h Pſa. 94, 12

i Ioh. 15, 16
k Ioh. 17, 17
l Pſ. 119, 160

m Iohn. 1, 1

to moeue the Father vnto mercie in the recordation of the Sonne? to mitigate the wrath of the King through naming of his deere child?

So haue the guilty bin woont to bee deliuered out of Prison; the fettered loased; and such as haue bin adiudged to the death, haue not onelye bin pardoned, but gotten beside extraordinarie fauour, while they haue expressed the tender affection toward a deerly beloued childe to angrie princes; finallie, so haue trespassing seruants escaped punishment at their maisters hands euen through the intercession of their sweet sonnes.

Euen after the like sort by the tender loue of thine almightie Sonne, I humblie beseech thee, O almightie Father, bring my
a Psa. 142. 7 soule out of prison[n], that I may praise thy name. By thy coeternal,

nal, and onelie Sonne [o], I praie thee, deliuer me from the chains of sinne; and through the intercession of thy Sonne that sitteth now at thy right hande, restore mee vnto life, to whome myne owne desertes doe threaten a deadly sentence.

[o] Iohn. 3, 16 18

For what other intercessour shoulde I direct vnto thee, but euen him which is the reconciliation for our sinnes [p], and sitteth at thy righte hande making request for vs [q].

[p] 1. Ioh. 2, 2
[q] Ro. 8, 34

Beholde mine aduocate with thee God the Father [r]; beholde the most hie Priest [s], which needeth not to be sanctified by the bloud of any thing [t], but shineth gloriouslie embrued with his owne blood; beholde the sacrifice holie, acceptable, and perfect [u], offered and receiued for a sweet smelling sauour [x]; behold the lambe vndefiled [y], that as a

[r] 1. Iohn. 2, 1
[s] Hebr. 8, 1,
[t] Hebr. 9, 11 12
[u] Heb. 9. 22
[x] Ephes. 5, 2
[y] 1. Pet. 1, 19

sheepe before his shearers opened not his mouthe [z] ; neyther spake a word when he was bufeted with fists [a] spit vpon [b] , aad obraided; finallie, which did no sinne [c] , and yet bare our sindes [d] by whose stripes we are healed.

[z] Esai. 53, 7
[a] Mar 14, 65
[b] Mat. 26, 67
[c] 1. Pet 2, 22
[d] 1. Pet. 2, 24

Chap. 6.

A praier vnto God the Father for mescie, in respect of the bitter paines of his deere Sonne.

BEholde, louinge Father [a] , thy moste louing Sonne whiche hathe indured suche wicked things for my sake.

O moste gratious Prince [b] , beholde him which hath suffered ; and of thy goodnes cal him into mind for whom he hath suffred.

Is not he that innocent one [c] , O my Lorde, euen thy sonne [d] whome thou gauest, to redeeme thy

[a] Mat. 5, 45
[b] Eccl. 24, 1
[c] 2. cor. 5, 21
[d] Rom. 8, 32

thy seruants[c]! Is not this the author of life[f], that being brought as a sheepe vnto the slaughter[g], and shewing himselfe obedient to thee, euen vnto the deathe[h], dreaded not to end his life with a most cruel death[i].

Remember, ô worker of al saluation, how this is he, whom thy wil was shoulde be partaker of mine infirmitie[k], notwithstanding thou haddest begoten him of thine owne power[l]. Out of doubt hee is God with thee[m], whiche tooke my nature vppon him[n], and in that flesh ascended vpon the crosse[o], and suffered a most greeuous punishment.

O Lorde my God[p], caste the eies of thy Maiestie vppon the work of thine vnspeakable mercie.

Behold thy sweete son, whose whole bodie was stretched forth[q].

Behold

c Gal. 3, 13
f Ioh. 11, 25
g Esay. 53, 7
h Phili. 2, 8
i Galat. 3, 13
k Esai. 53, 3
l Psalm. 1, 7
m Mat. 16, 16
n Iohn. 1, 14
o Lu. 23, 33
p Psalm. 7, 1
q Mar. 15, 23

[r] Ioh. 20, 20 Behold his harmeles hands[r] distilling foorth godlie bloud; & being pacified, forgiue the sins which mine handes haue committed.

[s] Ioh. 19, 34 Behold his naked side pierced through with a sharpe speare[s], and renewe mee with the holie fountaine, which I beleeue flowred from his side.

Behold his vndefiled feete, [t] Psalm. 1, 1 that haue neuer stood in the way of sinners[t], but euer walked in [u] Ioh. 20, 20 thy lawe, dented through with cruell nailes[u], and make my pathes perfect in thy waies; giue mee grace to abhor all wycked steps; take fro me the waie of lieng[x], [x] Ps. 119, 29 and graunt mee gratiouslie to choose the waie of truth.

O King of saints, by this most holie Sainte, by this my redeemer[y], I beseech thee, make me [y] Col. 2. 14, to run the waie of thy commandements[z], that in spirit I may be [z] Ps. 119, 32 knit

knit vnto him, which abhorred not to bee clothed withe my fleſh[a].

[a] Iohn. v, 14

O merciful Father, remember how the ſame thy moſte deere Son, being a yong man, bowed his white necke with his heade, and gaue vp the ghoſt[b].

[b] Ioh. 19, 30

Behold, ô moſt gratious maker[c], the humanitie of thy beloued Sonne; and haue pitie vpon the weaknes of thy fraile workmanſhip.

[c] Pſa. 100, 3

Behold how his breſt became white, his ſide blouidhe, his bowels drie; his ſighte dimme; his countenance pale; his armes ſtiffe; how his legs hoong; and the ſtreame of bleſſed blood watered his pierced feete.

Behold, ô glorious Father[d], the torne members of thy tenderlie beloued Sonne; and gratiouſlie remember what my ſubſtance is.

[d] Pſal. 1, 7 Hebru. 1, 5

Behold

Behold the paines of God become man[c]; and release the miserie of man thy creature[f].

[c] Iohn.1, 14
[f] Gen.1, 26

Behold the punishment of the redeemers; and forgiue the sins of the redeemed[h].

[g] Gala.3,13
[h] 1.Pet.1,18

Euen this is hee, O my Lord, whom thou hast plaged for the sinnes of thy people[i], notwithstanding hee bee thy beeloued Sonne, in whome thou art well pleased[k]. This is that innocent personne, in whome there was founde no deceit[l], and yet was he reckoned with the transgressors.

[i] Esai. 53, 8
[k] Mat. 3, 17
[l] Esai. 53, 9
[m] Esa. 53, 12

Chap. 7.

A praier wherein man confesseth, how he was the cause why Christ suffered.

O Sweete Christ, what sin diddest thou commit, y thou shouldest be so iudged? What didst

didde ſt thou commit, that thou ſhouldeſt be ſo cruelly handled? What was thy ſinne; what was thy fault; what was the cauſe of thy death; what was the occaſion of thy damnation?

For I, alas, I did the ſinne, for which thou didſt ſuffer[a]; I deſerued the tormentes whiche thou didſt endure. O ſtrange iudgement, ô vnſpeakeable diſpoſition of the myſterie!

[a] Eſai. 53. 4

The ſinner offendeth, the iuſt is puniſhed[b]; the guiltie tranſgreſſeth, the innocent is beaten[c]; the wicked ſinneth, the godly is damned; That which the euil deſerueth, the good ſuffereth; the ſeruant doth amiſſe, the mayſter maketh amends; man commytteth ſin, and God beareth the puniſhment.

[b] Mat. 27. 24

[c] Eſai. 53. 5

O ah, how, ô Sonne of God[d], how haſt thou debaſed thy ſelfe[e]! How haſt thou burned in affection!

[d] Matt. 3. 17

[e] Philip. 2. 8

f Ioh.15,13 fection f! How far is thy mercie ſtretched? Howe greate is thy kindnes? whither extendeth thy loue? whither is thy compaſſion come.

For I did wickedlie, but thou
g Matt.8,17 wart puniſhed g; I ſinned, and
h Gala.3,13 thou wart afflicted h; I offen-
i Mar.15,20 ded, thou wart tormented i; I
lifted vppe my ſelfe, thou wart
k Phili.2, 8 humbled k; I ſwelled, thou wart
l Hebr.2, 9 brought lowe l; I was diſobedyent, but thou obedientlie bareſt the puniſhment of diſobe-
m Phili.2.8 dience m; I ſerued the bellie, but
n Matt.4,2, thou enduredſt hunger n. The tree allured me vnto vnlawfull concupiſcence: but perfect charitie led thee vnto the croſſe o. I taſted preſumptuouſly the forbidden fruite; thou ſufferedſt torments. I delighte in meate;
o Ephe,5,2 thou didſt hang p. I enioie pleaſure; thou wart pierced with
p Gala.3,13 nailes q. I feele the ſweetenes of
q Ioh.20,25 the

the apple, but thou taſteſt the bitternes of gal[r]. Eua ſmiling is merie with me; Marie weeping had compaſsion vpon thee[s]. Lo, King of glorie[t], thus is mine vngodlines, and thy mercie manifeſt, thus mine vnrighteouſnes, and thine innocencie is euident.

[r] Mat. 27, 34

[s] Mat. 27, 55

[t] Pſal. 24, 7 8 9

Now, ô my king and my God, what ſhal I render to thee for al thy benefites toward me[u]? For mans heart cannot conceiue the thinge which may worthilie recompence theſe thy ample rewards. Can the wit of man find out anie thinge anſwereable to Gods mercie? No, it is not for a creature to enterpriſe to make God amends.

[u] Pſa. 116, 12

Notwithſtanding, ô Sonne of God, in this ſo woonderful diſpenſation, ſomething my fraile tie is able to do, namelie, if thorough thy viſitation the mynde beeing pricked, it crucifie the

fleſh,

flesh, with the affections and the
x Gal. 5, 24 lusts[x]; which thou hauing granted, it then beginneth as it were to suffer for thee, because thou also haste vouchsafed to die for
y Mat. 8, 27 my sinne[y]. And so through the
1. Pete. 2, 24 conqueste of the inner man, it shal be armed, thou being capitaine, vnto the attaining of the outward victorie, inasmuch as it feareth not, hauing ouercome the spiritual battel, to be subiect for thy sake, to the materiall sword. In which respect ỹ weaknes of my condition, if it like thy goodnes, shal be able, according to the power it hath, to answere to the greatnes of the Creatour. And this is heauenlie physicke, O sweete Iesu, this is the preseruatiue of thy loue.

Nowe I beseech thee, by thy wonted mercies, powre that in to my woundes, which the melancholie humor of venemous

conta-

contagion being thrown away, may reſtore mee againe to my former healthe; and hauing taſted the nectar of thy ſweetnes, maye make mee from the verie hart to deſpiſe the intiſementes of the worlde, and to feare none aduerſitie of the ſame for thye Name ſake; finallie, that I may bee alwaies mindfull of thine euerlaſting glorie, and in that reſpect abhor the troubles of this tranſitorie world.

I beſeech thee let nothinge ſeeme ſweete to mee without thee; let nothing pleaſe mee, no worldelie thing like mee beſide thee. Let me not loue that, which thou doeſt abhorre; and let thy good pleaſure, bee all my deſire continualie.

Let it greeue mee to reioice without thee[z], & let me be glad to bee afflicted for thy Name ſake[a].

[z] Iere. 9. 23
[a] Actes. 5. 41

Let

Let thy Name be my ioy, and the remembrance of thee my consolation.

Let my teares bee my meate
[b] Psal.42,3 night and daie [b], in seeking after thy righteousnes.

Let the Lawe of thy mouth be better vnto me, than thousands of gold and siluer [c].

[c] Ps.119,72 Finalie, let al my care be to please thee, and to resist thy wil, let me vtterly detest.

[d] Col.1,27. O mine hope [d], by al thy mer-
[e] Psal.65,3 cies I beseech thee; be mercifull to my sinnes [e].

Open mine eares to thy lawes, and incline not mine heart, I praie thee by thine ho-
[f] Psa.141,4 lie Name, vnto euill [f], that I doo not committe wicked woorkes with menne that worke iniquitie.

Last of al I beseech thee by thy
[g] Psal.36,11 wonderful humilitie, let not the foote of pride come against me [g]

and

and let not the hand of the wic-
my ked moue me.

Chap. 8.

A praier vnto God the Father, shewing how the passion of his Sonne was for the reconciliation of man.

LO, almightie God [a], Father of my Lord [b], heale graciouslie, & daue mercie on mee, I beseech thee.

[a] 2. Co 6, 18
[b] Eqhe. 1, 2, 3

For I haue deuoutely offered that which I founde moste preti ous; and humblie presented him, which I saw was most deer vnto thee.

I haue concealed naught, which I haue not reuealed vnto thy Maiestie: there is nothinge behinde to adde, for I haue sent mine whole hope [c] vnto thee.

I haue directed thy beloued Sonne [d], mine aduocate [e] vnto thee;

[c] Col 1, 27
[d] Mat 3. 17
[e] 1. Ioh. 2, 1

thee; and haue sent thy glorious child to be a mediator betwee me and thee[f]: I haue sent, I say an intercessor, through whome hope to get pardon.

[f] 1, Tim. 2, 5

In words I haue sent the Wor[g], which I saide, was sent for my sake[h]; I haue recited also th whole passion of thy most holi Sonne, which I beleeue suffred to saue me[i].

[g] Iohn. 1. 1
[h] Ioh. 3, 17
[i] Esaie. 53, 4

I beleeue the Godheade sen of thee[k], tooke vpon him mine humanitie[l], wherin he though good to suffer himselfe to be bu feted[m], bound, spit on, mocked, yea and crucified, nailed & pier ced too.

[k] Mat. 21, 37
[l] Iohn. 1, 14
[m] Mat. 27, 30

I beleeue also the same verye Manhoode, which was troubled withe the crieng of infancie, wrapped withe the swadling clothes of children[n]; vexed with the labors of youth; weak- ned with fasting[o], afflicted with wat-

[n] Luke 2. 6
[o] Matt. 4, 2

watching [p], wearied with trauelling [q], with scourging whipped [r], torne with punishment [s], counted with transgressors [t], he hath gloriously raised from the dead, carried into the ioyes of heauen [u], and placed the same at ỹ right hand of thy Maiesty [x].

He is both my reconciler, and thy reconciliation [y].

Consider nowe both who is thy Sonne, whome thou hast begot [z], and whoe is the seruaunt whome thou haste redeemed [a]. Behold the maker [b], and despise not the workemanship [c]. Graciously embrace the shepheard [d], and fauorably respect the shepe brought vpon his owne shoulders [e].

This is that good shepheard, which with much and great labour soughte the wanderinge sheepe ouer steepe hilles, and dangerous lowe valies; and hauing

p Luk.6, 12
q Iohn.4, 6
r Mat.27,26
s Mar.15, 15
t Esai.53,12
u Actes.1, 9
x Mar.16,19
y 1.Ioh.2,2
z Hebr.1, 5
a Gala.3,13
b Iohn.1, 1
c Psa.100,3
d Ioh.10,11
e Luke.15,5

uing found the same well nigh dead thorough longe estraieng, with greate ioye stoupeth hym selfe downe, and louinglie tyeng it about himselfe, dooth lift it out of the deepe of confusion, and carieth it all ioyfullie which was loste, vnto the ninetie and nine[f].

[f] Luk. 15, 4 5

[g] Psal. 5, 2

[h] 2 Co 6, 18

Behold, O Lord my kinge[g], God almightie[h], beholde, the good shepheard[i] bringeth that vnto thee which thou didst commit vnto his charge.

[i] Luke. 15, 4 5, &c

Hee tooke vpon him through thine appointment to saue man[k], and beholde, he hath restored the same to thee voide of al spot of sinne[l].

[k] Ioh 3, 17,

[l] Titus. 1, 14

Behold, thy deere Sonne hath reconciled the workmanship[m], which was estraied farre from thee: the mercifull pastor fetcheth that to the fold, which the greedie deuourer[n] had hunted away.

[m] 1 Ioh, 2, 3

[n] 1. Pet. 5, 8

awaie. He bringeth him into thy presence, which fledde [o] out of sight thorough a guiltie conscience, ẏ by his maker he mighte obteine pardon [p], which of him selfe deserued wrath [q], and that thorough such a Capitaine hee mighte haue hope to bee called home into his contry, to whome nothing was due but hell fire in respect of his sinne.

[o] Gene. 3, 8

[p] 1. Co 1, 30

[q] Ephe. 2, 3

I could holie Father [r], offend thee of my selfe, but so coulde I not of my selfe please thee. And therefore thy beloued Sonne [s], my God, became mine helper, & tooke my nature vppon him [t], thereby to heale mine infirmyties [u], that thence hee might offer to thee the sacrifice of praise, whence the cause of sinne dyd firste springe out: and might by that thing bring me into thy fauour, whereby sitting now at thy right hand he would show that

[r] Matt. 6, 10

[s] Matt. 3, 17.

[t] Iohn. 1, 14

[u] Esay. 53. 4

u Mar.16,19 he is partaker of my substance[u].
x Col.1.27 Lo, this is mine hope[x], this is al my confidence.

Wherefore if you despise me, as you may right wel, in respect of my sinne: yet regarde mee at the least of thy goodnesse in re-
y Ephes.5,2 spect of the great loue[y] of thy beloued Sonne: behold that in thy Sonne, whiche maye moue thee to shew mercie vppon thy seruant; behold the sacrament of his flesh and remit the sinnes of the flesh.

As often as thou lookest vpon ✠ ỹ wounds of thy blessed Sonne; so often, I praie thee, let my sins be couered. As often as thou remembrest the pretious blood of his holie side, so often I beseech thee, let the spots of my filthines be washed awaie. And because flesh hath prouoked thee vnto anger, my humble sute is, that flesh also may moue thee vnto mer-

mercie, that as fleſhe ſeduced man to offende, ſo fleſhe maye bring man to pardon.

For much it is I grant, which my wickednes hath deſerued: yet farre much more is it, which the loue of my redeemer maye lawfullie challenge. For though great be mine vnrighteouſneſſe yet is the righteouſnes of Chriſt my redeemer much greater[z]. [z] Rom. 5,15

Becauſe by how much God is better than man: by ſo much is my wickednes inferior to his goodnes, bothe in qualitie, and alſo in quantitie.

For what hath man cõmitted, which the Sonne of God, made man[a] hath not redeemed! who in pride can ſo ſwell, that by his woonderfull humilitie may not be ouerthrown! what power of death can there be ſo great, but the paſſion of the Sonne of God on the croſſe wil deſtroy ý ſame! [a] Iohn.1,14

[c] Psalm. 7, 1 Trulie, ô my God[c], were both the sinnes of wicked man, and the mercy of my redeemer waied togither in equall ballaunce, surelie neither the east would so differ from the Weste, nor the lower most part of hel from the vppermost top of heauen.

[d] Gene. 1, 3 Now therfore, ô most glorious Creator of the light[d], for the exceeding great paines of thy beloued Sonne, forgiue my sins: set his godlines against my wickednes: his trobles againste my crookednes; his meekenesse against my frowardnes. Let his

[e] Phili. 2, 21 humilitie[e] for mine hautines; his

[f] 3 Pet. 2, 21 patience[f] for mine impatiency;

[g] Mat. 11, 29 his gentlenes[g] for my crueltie;

[h] Phili. 2, 8. his obedience for my rebellion;

[i] Esai. 53, 7. his quietnesse[i] for my crabbednesse; his sweetenes for my bitternes; his mildnes for my rage,

[k] Ephes. 5, 2 and his loue[k] for mine hatred make amends.

Chap.

Chap 9.
Vnto the holie Spirit a godlie praier.

THerefore almightie and holie Ghoſte, whiche art the loue of the Deitie, proceeding both frō the Almightie Father[a], & his bleſſed Sonne[b], the moſte gratious comforter[c] of the troubled ſoules, ſlide thou downe into the ſecret parlour of mine hart by thy mightie power, and lighten euery priuie corner of the neglected houſe by the brightneſſe of thy glittering light; and ſuche places as wither through long drines, by viſiting with thine abūdant ſhowers of raine make thou to ſpring.

[a] Ioh. 20, 17
[b] Pſalm 1, 7
[c] Ioh. 14, 15

The priuie places of the inner man heale thou with the dart of thy loue, and kindle by piercing with thy healthfull flames the

intrals of my nummed liuer, and with the lightsome fire of thine holy and feruent loue feed thou euerie secret parte bothe of my mind and body.

Giue me drinke out of the riuer of thy pleasures[d]; that I may nowe couet no more to taste of ỹ poisoned sweetenes of worldly things.

[d] Psal. 36,8

Iudge me ô Lord[e], & defend my cause againste the vngodlie people; teach me to do thy wil[f] for thou art my God.

[e] Psalm. 43,1

[f] Ps. 143,10

Wherefore I doe verelie beleeue, that in whom soeuer thou dwellest, thou dooest build the house bothe of the Father, and the Sonne.

Blessed is that man which can get such a gueste; bicause through thee, both the Father and the Son wil dwel with him[g]. Come then, ô thou most gratious comforter of the troubled soule[h], which

[g] Ioh. 14,23

[h] Ioh. 15,26

whiche art a protectour in due time[l], & an helper in affliction, come. O come thou purger of wickednes, & curer of wounds. Come, thou whiche art the fortitude of the weake, and the ſtay of ſuch as are falling. Com thou inſtructor of the humble[k], & the deſtroier of the proude. Come thou louing father of the fatherles, & thou merciful iudge of the widowes[l]. Come thou hope of the poore, and refreſher of them which be ready to faint. Come thou guide of ſeafaring menne; and hauen to auoid ſhipwrack. Thou ſingular glorie of ſuch as liue; thou onelie ſaluation of them at ý point of death, come. Come ô moſt holie ſpirit, come and haue mercy vpon me, knit me to thee; and mercifuly grant after the multitude of thy mercies, that my ſlenderneſſe may pleaſe thy greatneſſe; and my

[l] Pſalm. 9. 9

[k] Luk. 12, 21

[l] Pſal. 68, 5

weakenes thy strength, through
[m] Ioh.4.14. Iesus Christ my Sauior[m], who in thy vnitie withe the Father liueth and raigneth for euermore Amen.

Chap.10.
A deuout praier of an humble seruant of God.

I Knowe LORDE, I knowe, and confes, howe I am vnwoorthie to bee loued of thee: yet art not thou vnwoorthie to be loued of me. I am vnworthie to serue thee: yet art not thou vnworthie to haue my seruice. Make me therefore woorthie of that which thou art woorthie of: so shall I bee worthie of that, of which now I am vnworthie. Make me, as thy will is, to cesse from sinne, that as my duty binds, I may serue thee.

Grant that I may so keep, and gouerne,

gouerne, and end my life, thaa-
may sleepe in peace, and restie
thee. vet

Sticke to me euen to the ene-
that sleepe with reste, and reste
with quietnes, & quietnes with
euerlastingnes [a] maye receiue
me, Amen.

[h] Mar. 13, 32
[i] Iohn. 1. 18
[k] Mar. 12, 36
[l] Mat, 3, 16
[m] Ier. 10, 13
[n] 2. co. 6, 18
[o] h. 4, 24.
[a] Re m 1, 7
9, 7.

Chap. 11

A praier vnto the blessed Trinitie.

BOthe with heart and mouth we confesse, wee praise, & blesse thee GOD the Father[a] vnbegotten; thee, GOD the Sonne onelie beegotten [b]: thee, God the holie Ghoste the comforter[c], an holie and inseparable Trinitie, to thee be glorie worldes without end, Amen.

[a] Mat. 11, 25
[b] Ioh. 1, 14.
[c] Ioh. 14, 16,
[d] 1. Ti. 1, 17.

weakenes thy strength, through
m Ioh.4.42. Iesus Christ my Sauior[m], who in thy vnitie withe the Father liueth and raigneth for euermore Amen.

Chap.10.
A deuout praier of an humble seruant of God.

I Knowe LORDE, I knowe, and confes, howe I am vnwoorthie to bee loued of thee: yet art not thou vnwoorthie to be loued of me. I am vnworthie to serue thee: yet art not thou vnworthie to haue my seruice. Make me therefore woorthie of that which thou art woorthie of: so shall I bee worthie of that, of which now I am vnworthie. Make me, as thy will is, to cesse from sinne, that as my duty binds, I may serue thee.

Grant that I may so keep, and gouerne,

gouerne, and end my life, tha may ſleepe in peace, and reſt thee.

Sticke to me euen to the en. that ſleepe with reſte, and reſte with quietnes, & quietnes with euerlaſtingnes [a] maye receiue me, Amen. [a] Re.

Chap. 11
A praier vnto the bleſſed Trinitie.

BLeſſed be the with heart and mouth we confeſſe, wee praiſe, & bleſſe thee GOD the Father [a] vnbegotten; thee, GOD the Sonne onelie beegotten [b]: thee, God the holie Ghoſte the comforter [c], an holie and inſeparable Trinitie, to thee be glorie worldes without end, Amen.

[a] Mat. 11, 25
[b] Ioh. 1, 14.
[c] Ioh. 14, 16,
[d] 1. Ti. 1, 17.

confeſſion of Gods almigh-

tines and Maieſtie.

O Our God [a], O Almighty GOD [b], O holie Trinitye, one power, and vnparted Maieſtie.

I praiſe thee, yea euen I ỹ baſeſt of thy ſeruants, and a ſimple member of thy Church, I praiſe thee; and with a due ſacrifice of praiſe [c], according to the knowledge and power, whiche thou haſt vouchſafed to impart vpon me, I glorifie thee.

[a] Pſal. 50. 14

And becauſe I lacke outward gifts to offer, behold that which is in mee, euen the vowes of thankeſgiuing [d], gladly and ioyfullie doe I offer out of a good conſcience [e], and faith vnfained.

[d] Pſ. 116, 14

[e] 1. Tim. 1, 5

With mine hart therefore I do beleeue [f], O Kinge of Heauens, and Lord of the earth, and with

[f] Ro. 10, 10
[g] Mat. 11, 25

my

my mouth I confesse, the Father[h], the Sonne[i], and the holie Ghost[k], three in persons[l], yet but one in substance, to be a verie[m] and Almightie[n] God, of one simple, spiritual[o], inuisible[p], and incomprehensible[q] nature, in whiche none is either higher, or lower, or greater than other, but are altogither perfect[r] & without deformitie[s], bigge without quantitie[t], good[u] without qualitie; without any time euerlasting[x], without dieng immortal[y], strong[z] without faintnesse, true[a] without falshhood: without anie abode present euerie where[b]; without anie place wholie euery where: filling al thinges without stretching; going euerie where without stoppe or let: passing ouer al things, and yet mooueſt not; abiding in all places, and yet standeſt not, creating al things with-

[h] Mar. 13, 32
[i] Iohn. 1. 18
[k] Mar. 12, 36
[l] Mat. 3, 16
[m] Ier. 10, 13
[n] 2 Cor. 6, 18
[o] Ioh. 4, 24
[p] 1 Tim. 1, 7
[q] Pſ. 139. 7.
[r] Mat. 5. 48
[s] Iob. 3, 38
[t] Mat. 19, 17
[u] Eccl. 18, 1
[x] 1. Tim. 1. 17
[y] Pſal. 7, 10
[z] Reu. 6, 10
[a] Pſa. 13. 9. 6

[b] without neede, gouerning al things [c] without labour, giuing beginninges to al thinges [d], and yet had no beginning [e], changing al thinges [f], and yet neuer changed [g], in greatnes infinit [h], in power almightie [i], in goodnes soueraigne [k], in wisedome wonderfull [l], in counsels terrible [m], in iudgements righteous [n], in cogitations, secret [o], in promyse, true [p], in works, holy [q], in mercie rich [r], toward sinners moste patient [s], towards the penitent most merciful [t], alwaie ỳ same [u], eternal [x], and euerlasting, and immortal [y], and vnchangeable, whom neither widenes of place maketh bigger, nor straightnes lesser, nor corners wring, whose wil dooth not varie; nor friende ship alter, whome neither aduersitie maketh out of quiet, neyther prosperitie ouer iocound, nor obliuiō bringeth aught out of

b Psa. 113 4,8
c Mat. 11, 25
d Hab. 1, 12
e Pro. 8, 22,
f 2. Pet. 3, 10
g Mala. 3, 6
h Iob. 23, 8
i Psal. 115, 3
k Mar. 20, 18
l Wisd. 9, 1,
m Psa. 66, 5
n Psal. 119, 137
o Psal. 92, 5.
p Psa. 86, 15
q Esaie. 6, 3.
r Psa. 130, 7
s Psa. 86, 15
t Iere. 18, 8
u Mala. 3, 6.
x Psal 102, 11
y 1. Ti. 1, 17.

of thy minde, nor memorie into thy remẽbrance, neyther things passed goe awaie, nor things to come succeede where thou art: with the beginning thou began nest not; with times thou encreasest not[z], with the end thou takest not an end, but both before al worlds and in the world, and worlds without end thou liuest, & enioiest perpetual praise eternall glorie[a], soueraigne auctoritie, singular honor, an euerlasting kingdom, & infinit power, for euer and euer, Amen.

[z] Psal. 102, 25

[a] 1. Ti. 1, 18.

Chap. 13

A zealous praier wherein is declared how God the Father hathe *saued mankind; and how the Word* became flesh, with a praier for remission of sinnes.

Hitherto, O GOD almightie[a], whiche seest and searchest myne hart,

[a] Gen. 35, 11

b 1.Sa.16, 7 hart[b], hitherto I haue confessed the almightines of thy Maiesty, & the Maiestie of thine almighties: but nowe, as I beleeue in mine heart vnto righteousnes[c], c Ro.10.10, so will I confesse with mouthe vnto saluation, how thou haste vouchsafed to helpe mankind in the end of the world.

Touching thee, God the Father, thou art neuer read to bee sent, but of thy Sonne the Apo- d Galat.4,4 stle writeth on this wise[d], When the fulnesse of time was come, God sent forth his sonne. When hee saith, Hee sente, he plainlie showeth how hee came beeing sent into this worlde, when be- e Matt.1,18 ing borne of the virgin Marie[e], he showed himselfe in the flesh to bee very GOD and perfect f Iohn.1, 14 man[f].

But what meaneth that principal of al the other Euangelists g Iohn.1,10 when hee saith[g], He was in the world,

world, and the world was made by him. Thither truelie he was sent by his humanitie, where he was alwaie & is by his diuinitie. Whiche ambassiage of his, I verelie do beleeue with mine hart, & acknowlege with my mouth, was the worke of the whole sacred Trinitie.

Now then how hast thou loued vs[h], ô heauenlie and louing Father[i]! how hastte thou loued vs O gratious maker[k], whiche haste not spared thine owne Sonne[l], but giuen him to the death for vs vngodlie wretches! Hee was obedient to thee, euen vnto the death, yea the death of the crosse[m], taking out of the waie the handewriting of our sinnes, and fastening it vpon the crosse[n], he hath crucified sinne, and killed death. He only is free among the dead[o], hauing power to laie downe his life[p], and

[h] Iohn. 3, 16
[i] Ioh. 10, 17
[k] Psa. 100, 3
[l] Rom. 8, 32
[m] Phili. 2, 8
[n] Colo. 2, 14
[o] Psal. 88, 5
[p] Ioh. 10, 18

power

power to take it againe for our sakes.

And therefore he was both a conquerour and an oblation [q]: and becauſe an oblation, therefore a conquerour. For our beehoofe hee was to thee bothe a prieſt & a ſacrifice; and becauſe a ſacrifice therefore a Prieſte[r]. Wel may I then repoſe a ſtrong hope in him[s], becauſe through him that ſitteth at thye righte hand[t], making interceſſion for vs, thou wilt heale all mine infirmities[u].

[q] Hcb. 9, 26
[r] Hebr. 5. 5
[s] Colo. 1, 27
[t] Rom. 8, 34
[u] Eſai. 53, 5

For, Lord, great be my diſeaſes, and manifolde, yea manifold and very great be they. For the prince of this worlde, I knowe, and I confeſſe hath much to lay againſt me: but for his ſake that ſitteth at thy right hand[x], euen for my redemers ſake[y], in whom he could finde none euill[z], deliuer me.

[x] Mar. 16, 19
[y] Ro. 3, 24
[z] Ioh. 14, 30

For

For his ſake who did no ſin[a], and in whoſe mouthe there was found no guile, iuſtifie me. [a] 1. Pet. 2, 22

For his ſake, who is our head[b] wherin there is no blemiſh, ſaue a member of his, though poore and weake. [b] Eph. 4, 15 Ephes. 5, 23.

Pardon I praie thee, al my ſins vices, faults, and offenſes. Indue mee with thine holie vertues; make me to liue godlie, and to continue euen to the ende in good workes, according to thy will, euen for thine holie Name ſake, Amen.

Chap. 14

A thankeſgiuing of a faithful mind vnto God for ſending his deere and onlie Sonne to ſaue mankind.

I Mighte vtterlie deſpaire in conſideration of my manifold ſinnes, and infinite offenſes, had not thy worde, O God,

[a] Iohn. 1, 14 God, bin made flesh[a], & dwel among vs.

But now I dare not despaire. [b] Rom. 5, 10 For, if when we were enemies[b], we were reconciled vnto thee by the death of thy sonne; howe muche more being reconciled, are we saued by his life.

[c] 1. Tim. 1. 1 For al mine hope[c], and al my confidence is reposed in that [d] 1. Pet. 1, 18 pretious bloud, which was shed for vs, and for our saluation[d]. In it I take hart againe, and resting therevpon I couet to come vnto thee, not hauing mine owne [e] Philip. 3, 9 righteousnes[e], but that which is through the faith of my Lorde Iesus Christ.

Wherefore, O most gratious & mercifull God, louer of mankinde [f] Wis. 11, 21[f], which thorough Iesus [g] Rom. 1, 4 Christ thy Sonne & our Lord[g], euen when we were in the state [h] Rom. 5, 7 of damnation by reason of sin[h], haste deliuered and saued vs: I

thanke

thanke thy goodnes, yea from the very bottome of mine hart I doe highlie thanke thee, for sending of thy great loue [i] where-with thou hast loued vs miserable wretches vnwoorthie al fauor, the same thy only begotten Sonne [k] from thine owne bosome into the worlde, to saue vs great sinners [l], the children of wrath [m].

[i] Ephes. 2, 4
[k] Iohn. 3, 16
[l] 1. Tim. 1, 15
[m] Ephe. 2, 3

I thanke thee for his holie incarnation and birth of his glorious mother, of whom he vouchsafed to take flesh for vs men and for our saluation: that as he was very God of God [n], so hee might be verie man of man [o].

[n] Matt. 1, 23
[o] Ioh. 1, 14

I thanke thee for his passion [p] crosse, and death; for his resurrection and ascention into heauen, & sitting at thy right hand. For the fortith daie after his resurrection [q], in the sighte of his disciples he ascended vp aboue

[p] Luk. 23, 26
[q] Actes. 2, 3

al

all the heauens, where hee sitting on thy right hande, powred
[q] Actes. 2. 1 downe the holie spirite [r], accor
[r] Ioh. 15. 26 ding to his promise [s], vpon the children of adoption.

I thanke thee bothe for that shedding of his pretious bloude wherewithal we be redeemed [t]:
[t] 1. Pet. 1. 18 and also for his instituting the holie and liuelie sacramente of
[u] Ma. 25. 26 his b dy & bloud [u], wherewith all in thy Church we bee daielie nourished, refreshed, washed, sanctified, and made partakers of one heauenlie, and diuine nature.

Finalie, once againe I thanke
[x] Ephe 2. 4 thee for thy great loue [x] where with thou hast so loued vs wret
[y] 1. Ioh. 4. 9 ches through thine onlie [y], and
[z] Matt. 3. 17 welbeloued sonne [z]. For so thou
[a] Iohn. 3. 16 didst loue the world [a], that thou gauest thine onelie begotten Sonne, that whosoeuer beleeueth on him, should not perish, but

but haue euerlasting life. And this is eternall life [b], that wee knowe thee to be the true God, and whome thou hast sent Iesus Christ, through a right faith, and works agreeable to our faith. [b] Iohn.17,3

Chap.15
Of the incomprehensible good will of God the Father toward *mankind.*

O Pitie vnmeasurable! O woonderful loue! To saue a seruaunte, thou hast giuen thy Sonne [a]. God was made man [b], that wretched man might bee plucked out of the power of diuels. [a] Iohn,3,16 [b] Iohn.1, 14

How deerlie hath thy Sonne, ô God loued man, which thoght hee did not humble himselfe enough, if he were onely borne of the virgin Marie, vnles for vs and for our saluation [c], hee shed his [c] 1,Pet. 1, 18

his bloud alſo vpon the croſſe.

He came a merciful God, hee came of meere compaſſion and goodneſſe, yea to ſeeke and to ſaue that which was loſte [d], he dyd come. He ſought the loſt ſheepe [e]; he ſought and founde it; and like a gratious Lord, and right good ſheepheard [f], on his ſhoulders he carried it vnto his flocke.

[d] Luk. 19, 10
[e] Luk. 15, 4
[f] Ioh 10, 11

O rare loue! ô tender kindnes! who at anie time hath heard the like! who but wil be amazed at ſuch bowels of mercie! who but will woonder! who but muſte needes reioice at his abundant loue, wherewith he hath loued vs [g].

[g] Ephe. 2, 4

Thou didſt ſend thy ſonne in the ſimilitude of ſinfull fleſhe [h], that of ſin he mighte condemne ſinne, and that we might be thy righteouſnes in him.

[h] Rom, 8, 3

For he is the lamb vndefiled [i] which

[i] 1. Pet. 1, 19

which hath taken away the sins of the world[k], abolished death by his death[l], and brought life againe by his resurrection.

[k] Iohn.1,29
[l] 2. Tim 1,10

But what may we render vnto thee our God, for these so great benefits[m] of thy mercie? What praises, what thankes may wee ascribe?

[m] Ps.116,12

Surelie had we the knowlege and power of the blessed Angels; yet could our amends bee nothing correspondent to thye mercie and goodnes. And were al our members conuerted into tongues: yet should wee neuer extol thee sufficientlie enough.

For thy great loue, extended gratiouslie of thy meere goodnes to vs ward, reacheth beyond al knowledge. For thy Sonne, ô our God [n], tooke in no sorte the Angels[o], but he tooke the seede of Abraham; and was like to vs in al things, yet without sinne[p].

[n] Ioh.17,3
[o] Heb.2,16
[p] Heb.4,15

So

So that taking mans nature, not Angels vpon him; and glorifieng it with the robe of holie
q Actes. 1,9 resurrection and immortalitie q, hee hath carried the same ouer al heauens, ouer al the quires of Angels, ouer al Cherubs, and Seraphims, and placed the same at thy right hand.

The whiche bothe Angels do praise and dominions worship, and al the powers of heauen do
r Philip. 2,9 bowe r at man God ouer them. This verelie is al mine hope, and mine whole confidence.

For euery of vs hath a portion of bloud and flesh, in the bodie of Iesus Christ our Lord. Therefore where a piece of my selfe is, there, I trust, I do raigne; where my flesh is glorified, there I knowe I am glorious, where my flesh doth rule, there I perceiue I haue dominion.

And although I am yet a sinner:

ner: yet I doubt not of this participation of grace; although my sinnes doe hinder mee; yet my substance dooth require it; and although mine offences exclude me; yet the communion of nature doth not repel me.

For God is not so hard harted that he can forget flesh & bloud which he beareth, which for my sake he hath taken, whiche on my behalfe he requireth.

But the Lord our God is mild, and verie gentle [f], he loueth his owne flesshe, his members, and his bowels. [f]Ioel.2, 13

In very God, and our sweete gratious, and most gentle Lord, euen Iesus Christe, in whom we haue risen, ascended nowe into heauen, and nowe sit togither in the heauenlie places [t], our flesh doth loue vs. [t]Ephes.2,5

In him wee haue the prerogatiue of our bloud: wee are his

members, and his fleſh: finallie,
[u] Eph. 4, 15 he is our heade[u], of whiche the whole bodie dependeth.

As it is written, This nowe is
[x] Gen. 2, 23 bone of my bones[x], and fleſh of my fleſh; and they ſhal bee one fleſh. And no man euer yet ha-
[y] Eph. 5. 29 ted his owne fleſh[y], but nouriſheth and cheriſheth it This is a
[z] Eph. 5, 32 great ſecret[z], but I ſpeake concerning Chriſt, and concerning the Church, ſaith the Apoſtle.

Chap. 16

A thankeſgiuing vnto God, for his mercie extended toward *man, in the incarnation of his* Sonne Ieſus Chriſt.

[a] Pſal. 90, 1 THerefore, O Lord our God[a], with my lips, and with myne hart, and with al my power do thanke thy mercy for all mercies, whereby thou haſt miraculouſlie redeemed vs thy wret-

wretched ſeruants [b], and that through the ſame thy Sonne our Sauior [c], and redeemer [d], which was deliuered to death for our ſinnes [e], and is riſen againe for our iuſtification, and ſitteth lyuing without ende at thy right hand [f] making requeſte for vs, and ſhowing mercye with thee vpon vs. Bicauſe of thee the Father [g] he is an eternall God, of one ſubſtance with thee in al reſpects. Whereby he can ſaue vs at al times.

[b] Epheſ.2,4
[c] 1.Pet.2,24
[d] Gala.3,13
[e] Rom.4,25
[f] Rom.8,34
[g] Ioh.8, 42

But in that he is a man, where by he is inferiour to thee, Al power is giuen him in heauen and in earth [h], that at the Name of Ieſus euerie knee ſhould bowe [i] both of thinges in heauen, and things in erth, and things vnder the earth, and that euerie toong ſhould confes, that Ieſus Chriſt is the Lorde, vnto thy glorie, O God the father.

[h] Mat,28,18
[i] Phili.2, 10

Him thou hast ordeined a
[k] Act.10,42 iudge of quicke and dead[k]. For
[l] Iohn.5,22 thou iudgest no man [l], but hast committed al iudgement to thy Sonne, in whose breast are hid
[m] Chlo.2,3 [m] al the treasures of wisedome, and knowledge.

And he is the witnes and the iudge[n], I saie the iudge and the witnes, whose presence no guil-
[o] Act.10,42 [o] 1.Cor.4,5 tie conscience shal escape[o]. For al things are naked and open to
[p] Heb.4,13 his sight [p]. And hee which vn-
[q] Mat.27,24 iustlie was condemned [q], hee euen he wil iudge the world with
[r] Psa.96,13 righteousnes [r], and the people in truth.

Wherefore I blesse thine holie name for euermore, and with mine whole heart, O almightie & gratious Lord, I glorifie thee, for that vnspeakeable and wonderful vnitinge together of thy Godhead and manhoode in one person, so that one was not God

and

and another man, but one and the ſame perſon was both God and man, or man and God.

But althogh of thy great goodnes the Word was made fleſh[f]; yet neither of thoſe two natures was conuerted into another ſubſtance. [f] Iohn. 1, 14.

To the myſterie of the Trinitie there is not a fourth perſon, added. For the ſubſtance both of the Word of God, and of man is vnited, but not confounded: that vnto the Godhed that thing which was taken of vs myghte approche, and that thing which neuer had bin, mighte remayne the ſame which alway it was.

O wonderful myſterie[t]! ô vnſpeakable felowſhip! ô ſtrange goodnes of Gods mercie, euer to be maruelled at, euer to be loued! Wee were not worthie to be ſeruants, and lo we are made the ſonnes of GOD, euen the [t] 1. Tim. 3, 16

u Rom.8,17 heires of God[u], and heires annexed with Christ! How came this to passe? who hath brought vs herevnto?

But, O God merciful Father, by this thine inestimable goodnesse, mercy, and good wil, I beseech thee, make vs worthie so great and so manifold promises of the same thy Sonne our Lord

x 1.Cor.1, 3 Iesus Christ[x].

Appoint thy strength, stablish O God, that which thou haste

y Psa.68,28 wroughte in vs[y]: finishe what thou hast begun, that wee maie be able to come into the fulnes of thy mercy.

Make vs through the holie spirit to vnderstand; and through thy Sonne to discerne; and with due honour to reuerence thys

z 1.Ti.3,16 highe mysterie of godlinesse[z], which is, howe God was manyfested in the flesshe; iustified in the Spirite; seene of Angelles;

preched

preached vnto the Gentiles; beleeued on in the world; and receaued vp in glorie.

Chap. 17

Another thankesgiuing for the benefit of our re*demption.*

O Lorde our GOD [a], howe muche are we bounde vnto thee, which be redeemed with suche a price [b]; salued with suche a gifte [c], and preserued by so heauenlie a benefit!

[a] Psal. 90, 1
[b] 1. Pet. 1, 18
[c] Iohn. 3, 16

O how greatlie are we wretches bounde to feare thee; to loue thee; to bles thee, to praise thee, to honour thee, and to glorifie thee, seeing wee are so saued, so sanctified, and so glorified of thee [d].

[d] Ro. 8, 30

For we are indebted to thee, bothe for all that wee can doe, and for all our life [e], and for all our wisedome [f]. And who hath

[e] Act. 17, 28
[f] Iam. 1, 17

anie thing of him selfe not from
g 1.cor,4,7 thee[g]?

Wherefore, ô Lord our God, from whome euerie good gifte dooth proceede, euen for thine
h Iame.1,17 owne sake, and for thine holie name sake, giue vs grace of thy goodes and giftes to serue thee, and in truth to please thee, and euermore for so great benefites of thy mercie to thanke thee.

For by none other meanes can wee either serue or please thee, but by thine owne gift. For euerie good giuing and euerie perfect gifte is from aboue[h], and commeth downe from the Father of lights, with whome is no variablenes, neither shadowing by turning.

k Ioſt.10,17
l Esaie. 6,3
m Mat.19,17
n 2.cor.6,18

O Lord our God[k]; ô gratious [l]God; O good [m] God; O God almightie[n]; GOD whose nature can bee neyther vttered by wordes, nor conteyned in anye place;

place [o]; GOD Creatour of all thinges [p], and the Father of our Lorde Ieſu Chriſt [q], which haſt from thine owne boſome ſente the ſame thy beeloued Sonne [r] into the world for our common welfare [ſ]; to take our nature vpon him [t], that hee might giue vs his; and bee as perfect God of thee his Father, ſo perfect man of his mother, a very God and a verie man, yet but one and the ſame Chriſte, both eternall and temporall, immortall and mortall, a Creatour and a creature, ſtrong and weake, a conqueror and conquered, a nouriſher and nouriſhed, a ſheepheard and a ſheepe; temporalie deade, and yet liuing eternallye with thee, who promiſed to his friendes a citie of life; and ſaide to his diſciples, Whatſoeuer ye ſhal aske the Father in my name [u], he wil giue it you.

[o] Iob. 23, 8
[p] Genes. 1, 1
[q] Galat. 1, 1
[r] Matt. 3, 17
[ſ] 1. Tim. 1, 15
[t] Iohn. 1, 15

x Hebr. 8, 1
y Heb. 9, 11
z Ioh. 10, 10

By the same high Priest[x], and right Byshop[y], and good Shepheard[z], who hath offered himselfe for a sacrifice, giuinge his life for his sheepe; I beseeche thee, euen by him which sitteth at thy right hand[a], and maketh requeſt for vs, our redeemer[b], and aduocate[c]; I say of thy mercie and goodnesse, I humblie beseech thee, O most gentle, most louing and most gratious God, louer of mankinde[d], giue mee grace with the same thy Sonne, and the holie Ghost, in al things to blesse thee, and with muche sorrowe of heart to glorifie thy Name; finallie, giue me a fountaine of teares with greate reuerence and feare. For they haue power to giue alike, whose substance is al one.

a Rom. 8, 34
b 1. Pet. 1, 18
c 1. Iohn. 2, 1
d Ioh. 3, 16

But forsomuch as a corruptible bodie is heauie vnto the soule: quicken me I praie thee, by thy

e Wisd. 9, 15

spurs:

ſpurs: and make mee valiantlie to perſeuere in thy precepts, & praiſes daie and night [f]. Make mine hart hot within mee [g]; and in my muſing let the fire be kindled.

[f] Pſa. 35, 28

[g] Pſal. 39. 3

And becauſe thy beloued, and only Son hath ſaid, No man can come to me [h], except the Father which hath ſent me drawe him; and againe, No man commeth vnto the Father but by mee [i], I praie and humblie beſeech thee, drawe mee alwaies vnto him, that he at length may bring me vnto thee, euen thither where he is ſittinge at thy righte hande [k], whereas life euerlaſting [l], and euerlaſtinglie bleſſed is; where as perfect loue, and no feare is [m]; wheras day alway, and one ſpyrit of al is; whereas ſoueraigne and ſure ſecuritie, and ſecure quietneſſe and quiet ioyfulnes, and ioyfull bleſſednes, and bleſ-

[h] Ioh. 6, 44

[i] Ioh. 14, 6

[k] Rom. 8, 34

[l] Reu. 7, 15

[m] Reu. 21, 4

ſed

sed euerlastingnes, and euerlasting happines, and the happy
[m] Reu. 22. 4 sighte[n], and praising of thee is without ende; where thou with him, and he in the communion of the holie Spirite, liuethe and raigneth a God for euer and euer, Amen.

Chap. 18.

A most godlie praier vnto our Sauior Christ.

O GOD Christe, thou most kinde louer of mankinde [a], mine hope [b], the lighte [c], the way [d], the life [e], the saluation [f], the honour and the glorie of all thy people [g]. Call into thy remembrance for whose sake thou wouldest indure and suffer bands [h], the crosse [i], wounds [k], death and the graue [l], I beseech thee, for whose cause, hauinge ouercom death after three daies thou

[a] Ephes. 5, 2
[b] Col. 1, 17.
[c] Iohn. 1, 4
[d] Iohn. 14, 6
[e] Ioh. 11, 25
[f] 1. Pet. 2, 24
[g] Luk. 2, 32
[h] Matt. 27, 2
[i] Mar. 15, 15
[k] Ioh. 19, 34
[l] Ioh. 19, 41

thou roſeſt againe[m], appeeredſt to thy Diſciples [n] inſtructing their wauering minds; and fortie daies after thy reſurrection thou aſcendedſt into heauen [o], where thou liueſt,& ſhalt raigne for euermore[p].

[m] Mat.28,5
[n] Mar.16,14
[o] Luk.24,51
[p] Reue.4,8,

Thou art my GOD, a lyuing[q], and a true God [r], mine holie Father, my louing Lorde[s] my puiſſant Prince [t], my good ſhepheard, mine onlie maſter[x], my beſt helper [y], my faithfulleſt friend, [z] my liuing bread[a], mine euerlaſting prieſte [b], my guide vnto my contrie, my true light[c] my holie ſweetnes[d], my readie waie[e], my noble wiſdome[f], my pure ſimplicitie, my peacemaking quietnes[g], my ſure ſafetie, my good portion[h], mine eternal ſaluation[i], my great mercy, my mightie patience, mine vnſpot-

[q] Rom,8 34
[r] Math.4,7
[s] Acte.7,59
[t] Reue.4,9
[u] Ioh.10,11
[x] Mat.23,8
[y] Heb.13,6
[z] Ioh.15 15
[a] Iohn.6,35
[b] Heb.7,24
[c] Iohn.1, 4.
[d] Philip 3 7
[e] Iohn.14,6.
[f] 1.Co.1,30
[g] Ephe.2,14
[h] Rom. 8,32
[i] Hebr.2, 9.

ted

k Heb. 9, 14 ted sacrifice [k], mine holie re-
l 1.cor. 1, 30 demption [l], my stronge hope [m],
m Col. 1, 27 my perfect charitie [n], my true
n Rom. 5, 8, resurrection [o], mine euerlasting
o Ioh. 11, 25 life [p], my blessed ioie and con-
p Iohn. 14, 6 templation [q], continuing euer-
q 1.co. 13, 12 more [r].
r Reu. 7, 15,

Vnto thee do I praie, cry, and bend my sute, that through thee I maye walke, vnto thee I maye come, in thee I may rest, who art
s Iohn. 14, 6 the waie, the truth, and the life [s], beside whom no man commeth vnto the father.

t Psal. 42, 1, For I desire thee [t], a most gra tious and a glorious Lorde, the verie brightnesse of the fathers glorie, whiche sittest vppon the Cherubins, and beholdest the deepes, which art ý true lighte [u],
u Iohn. 1, 4 the lighte inlightening, the la-sting lighe, whom the verie An
x 1. Pet. 1, 12 gels desire to behold [x].

Lo, mine hart is before thee; expel the darkenes of the same, that

that more fullie it maye bee endued with the cleerenes of thie light.

Giue me thy ſelfe, ô my God, reſtore mee thy ſelfe; loe, I loue thee, & if not entierly enough, I would loue thee more. I can by no meanes diſcerne how much I lack of louing thee as I ſhould that my life may run into thyne armes, and be at no time alienated, til it bee hid in ỹ ſecret place of thy countenance.

Notwithſtanding, this doo I knowe, that il is it with me without thee ô Lord, not onelye outwardelie to my bodie, but alſo inwardelie to my ſoule. For al plentie, beeing not my God, is but pouerty.

But the good, whiche no waie can be altered, eyther into the better or worſe, thou alone art, [y] whiche arte ſimplis alone [z], to whome it is not one thinge to liue,

[y] Mala. 3, 6

[z] Pſa. 86, 10

liue, and another to liue happilie: for thou art thine owne happines. But thy creature to whom it is one thing to liue, and another to liue happilie, can ascribe both his life and his blessed life, to none other thing, but onelye to thy mercie. And therefore we stande in neede of thee, but not thou of vs. For were not we at al, nothing were wanting to thy felicitie, whiche thou art. So that wee haue great cause to cleaue vnto thee our Lorde God, that through thy continual helpe we may leade an holie, godlie, and vpright life.

For by reason of the waight of our weakenes, wee are drawne downeward[a]; but through thy gift we are inflamed, and carried vpward, wee burne and wee goe; we doe mount, and ascend in our harts, and we singa song of degrees; with thy good fire we

[a] Wis. 11, 15,

we burne, and we go forward.

Whether do we now aſcend vpward vnto the peace of Ieruſalem? For I reioiced, when they ſaid vnto mee, We wil go into ỹ houſe of the Lord[b]. There hath hee placed vs, we wil good, that wiſh nothing elſe, but there to abide for euermore. [b] Pſa. 122. 1

But forſomuch as while wee are in the bodie, we bee abſent from thee[c], O Lord, wee haue heere no continuing citie[d], but we ſeeke one to come; and our freedome is in heauen: therefore through thy grace I doo enter into the cloſet of my hearte, and there do I ſinge the ſonges of loue to thee, O my King and my God, fetching vnſpeakeable ſighings in this houſe of my pilgrimage[e], where I ſing out thye righteouſneſſe. And calling Ieruſalem into mind, I ſtretch the ſenſe of mine heart towarde the ſame, [c] 2. Cor. 5. 6 [d] Heb. 13. 14 [e] Pſ. 119. 54

same, euen towarde Ierusalem my countrie, Ierusalem I saie my mother [f]; and also towarde thee hir King, her inlightener, her father, defender, protector and gouernour, her pure and stronge delighte, her constant ioy, and al goodnes else whatsoeuer [g]. For thou art the soueraigne and the true happinesse. From whence I wil not be turned awaie, vntill in the peace of that my deere mother, whereas the first fruites of my spirite are, thou gather all that I am from scattering and deformitie, and so conforme & confirme me for euer O my God and my mercy.

[f] Gala.4,26

[g] 1.Cor.2,9 Reuel.7, 15

Chap.18.

A longing after the ioies in Heauen.

O Lightsome and glorious house of God, I haue loued thy goodlines, and the place

place where the glorie of the Lord God, who both enioyeth, and hathe created thee, dooth dwel[a].

[a] Psal. 26, 8

In mine exile I ſigh after thee both night and daie; mine hart longeth, my mind coueteth, and my ſoule deſireth to come vnto the ſocietie of your happines.

My praier vnto him which hath made me is, that he would poſſeſſe me in thee; becauſe hee hath made both me[b] and you.

[b] Gen. 1, 26.

For I deſire your holie felowſhip, and wonderful glorie, not for anie meritte of mine owne; but I truſt to atteine therevnto through the price of his bloud, namelie of Ieſus Chriſt, wherby we be redeemed[c].

[c] 1. Pet. 1, 18.

I confeſſe, I haue gone aſtray like a loſte ſheepe[d], and haue too long dwelled out of my natiue ſoile, and am far awaie caſt from the face of the Lorde my God

[d] Pſ. 119, 176

God into this blindnes of baniſhmente, where driuen out of the ioyes of paradiſe, I bewaile with my ſelfe daielie the miſerie of my captiuitie, and ſing a woful ſonge with great lamentation, when I remember you, O mother Ieruſalem [c]; while my feete do but ſtand in thy courts, ô ſacred and comelie Zion, and I am not able plainelie to looke into thy inner places.

[c] Gala. 4, 26

Notwithſtanding, I haue good hope vpon the ſhoulders of my good ſhepheard [f], thy Creator, to be brought backe vnto thee, that I may triumph againe with that vnſpeakeable ioye, wherewithall they bee cheered which dwell with you before God his maieſtie [g], and our Sauiour Chriſte, which hath abrogated through his fleſhe the hatred [h], and pacified all thinges bothe which are in heauen, and which

[f] Luk. 15, 5

[g] Reu. 22, 4

[h] Ephe. 2, 15

are

are in earthe by his bloud[1]. For hee is our peace which made of both one[k], and ioyning the two contrarie walles togither, hath promiſed that he wil giue the euerlaſting felicitie of your happines in himſelfe, after the like maner and meaſure, when hee ſaid, They ſhall be like the Angels of God in heauen[l].

[1] Colo.1, 14
[k] Ephe.2,14
[l] Mat 22,30

Chap.20
A bewailing of the miſeries of this life.

O My Lord, I am euen wearie of this life, and of this troubleſome pilgrimage [a].

This life is a miſerable life[b], a tranſitorie [c] life; an vncertaine life[d], a labourſome life[e], a polluted life[f], a life which is the myſtreſſe of wickedneſſe, the Queene of pride, repleniſhed with error and miſeries, not to be

[a] Pſa.39,12
[b] Iohn.14,1
[c] Rom.6,12
[d] Ch.29,15
[e] Gen,3,17
[f] Gene.56,5

bee called a life, but a deathe, wherein euery moment we die, both by sundrie defects of nature, and manifold diuersities of deathes.

Can we therefore call it a life that we liue in this worlde? the whiche both humors puffe vppe and sorrowes pluck down; and heate withereth, and the aier infecteth; which both eating maketh fatte, and fastinge maketh leane; mirth maketh dissolute, sadnesse consumeth; care shortneth, securitie dulleth; wealthe maketh proude, pouertie bringeth out of hart; youthe extolleth, age crooketh; sicknes breaketh, sorrowe depresseth: and after al these things commeth raging deathe, and bringeth an end at once to al the ioies of this miserable life! which being past a man would not thinke it had euer bin at all

This

This vital death, and mortall life, albe it be repleniſhed with theſe and other myſteries, yet a griefe to tel, how many dooth it catch with hir ſnares? how manie be deceaued by hir falſe promiſes!

And although it be ſo deceitfull and bitter of it ſelfe, that hir blindeſte louers cannot chooſe but perceiue the ſame, yet with her golden cup which ſhee carrieth in hir hand, ſhe maketh an infinite company of fooles vtter lie drunke.

Oh happie are they, and thoſe verie rare, which auoide her familiaritie g, which deſpiſe hir momentanie pleaſure, and her companie, leaſt with the peririſhing deceauer, they alſo be compelled to periſh.

g 1. Iohn. 2. verſe. 15

Chap.

Chap. 21
Of the felicitie of that life which God hath prepared *for such as loue him.*

BVt, ô thou life, which God hath prepared for them that loue him [a], thou arte a liuelie life, a blessed life [b], a secure life [c], a goodlie life, a pure life, a chaste life, an holie life; a life ignorant what death means, voide of sorowe, a life without spotte, without greefe, without trouble, without corruption, without perturbation, without change and alteration; a lyfe repleniſhed with all goodlines and glorie, where neither aduersarie to impugne, nor intycement of sinne is to carrie waie; but perfecte loue, no feare is, where the daie lasteth euer, and one spirite of al is; euen where God

a 1. Cor. 2. 9
b Reu. 7. 15.
c Reu. 21. 4

God is beholden face to face[d], and with this foode of life the mind is fed abundantlie. [d] 1. Cor. 13. verse 12.

It dooth me good to meditate of thy glorie; thy good thynges doe exceedingly delight me.

The more I remember, ỹ more I long for thee. Greatlie doe I desire, marueloustie am I deligh ted with the sweete memorie of thy Name.

It doth me good therefore, to lift vp the eies of mine hearte, to stir vp the state of my minde, to bende mine affection towards thee.

Truelie it doth me much good to talke of thee, to heare of thee, to write of thee, to conferre of thee, to reade euerie daie of thy glorie and blessednes, and to me ditate often of that I reade, that so at least wise from the heate, perils, & sweatings of this mor tall and transitorie life, I maye

passe vnto the delectable coole of the liuelie aier, and so when I go to sleepe may somewhat laie downe my wearie head in thy bosome.

For which cause I walke many times into the pleasant fields of the holie Scriptures, where I plucke vppe the goodlie greene herbes of sentences by pruning; eate them by reading; chawe them by vsing; and lay them vp at the length in the hie seate of memorie by gathering them together, that so hauing tasted thy sweetnes; I may the lesse perceaue the bitternes of this myserable life.

O thou moste happie life; O right blessed kingdome, voyde of death e euerlasting; where no times succeede by ages; where the cõtinual day without night hath none end; where the conquering souldyer ioyned to that

e Reu. 21, 4

ioyfull

ioyful quiet of angels, and crowned with the crowne [f] of euerlastinge glory, dooth sing to his God a song among the songs of Zion.

[f] 1. Pet. 5, 4

Oh that I might, my sinnes being pardoned, and this burthen of the flesh laid awaie foorthwith, ô that I might enter into thy ioyes [g] to enioy euerlasting rest; that I might passe into the goodlie and glorious wals of thy city, to receiue a crowne of life at the hands of my Lord [h]; that I mighte bee among that holie quier; that I might stande with the blessed spirits before the maiestie of the Creatour [i]; that I might behold the present countenance of Christ [k]; that I might see that Soueraigne, and vnspeakeable, and vncompassed lighte; and finallie, that I might be neuer tuched with any feare of death [l], but reioyce euerlastinglie

[g] Mat. 25, 21.
[h] Reu. 2, 10.
[i] Reue. 22, 4
[k] 1. Co. 13, 12.
[l] Reue. 21, 4

stinglie for the gift of perpetuall incorruption.

Chap. 22
Of the happines of the good soule hence departing.

HAppie is the soule, which departing frō the earthlie body goeth directly into heuen; secure it is and quiet, and feareth neyther enimies, nor death[a]. For it enioyeth continuallie thy presence[b], O GOD, and vncessantlie beholdeth the most glorious Lord, whom she hathe serued and loued[c], and whome nowe at the length full ioyfullie & gloriouslie she hathe attained vnto.

[a] Reu. 21,4.
[b] 1.co.13,12
[c] 1.Cor.2,9

And this glorie of so great blessednes, neither time shal diminish, nor any wicked person take away[d].

[d] Mat.6,19,

The daughters of Zion haue seene

ſeene hir, and counted hir bleſſed[c], euen the Queenes and the concubines haue praiſed hir ſaieng : [c] Sal ſongs. 6,8

Who is ſhe that commeth vp out of the deſert[f], abounding in pleaſure, leaning vpon hir welbeloued ? [f] Sal. ſongs. 8,5

Who is ſhe that looketh forth as the morninge[g], faire as the moone, pure as the ſun, terrible as an armie with banners ? [g] Sal. ſongs 6,9

Howe cheerefullie goeth ſhee out, haſteneth, runneth, when al amazed ſhee heareth hir beeloued ſaieng vnto her on this wiſe[h] : Ariſe my loue, my faire one, and come awaie. For beeholde the winter nowe is paſt : the raine is changed, and gone awaie. [h] Sal. ſongs 2,10.

The flowers appeere in our earth; the time of the ſinging of the bird is come, & the voice of the turtle is heard in our land.

The fig tree hath broght forth her yoonge figs; and the vines with their smal grapes haue cast a sauor; arise my loue, my faire one, and come awaie.

My doue that art in the holes of the rocke, in the secret places of the staiers, show me thy sight let mee heare thy voice, for thy voice is sweet, & thy sight come lie.

Come awaie my choſen, my faire one, my doue, mine vnspotted one, my spouse come awaie, and I will put thee into my bed chamber: bicause I haue longed after thy beautie.

Come away, that thou maist triumphe in my presence withe mine Angels, whose company I haue promised thee.

[i] Acts. 14. 22 After many perils and labor [i] come awaie, enter into thy masters ioie [k], the whiche no man shal take from thee [l].

[k] Mat. 25. 23
[l] Ioh. 16. 22

Chap.

Chap. 23.

A praier vnto Ieſus Chriſte, that he would vouchſafe in *troubles to helpe vs.*

O H happie are all thy Sainctes, O Chriſt, whiche haue paſſed ouer the ſea of this mortalitie, and attained vnto the hauen of perpetuall quietnes[a], ſecuritie, and peace, where they are at reſt, and alwaie ioyful and merie. [a] Eſa. 35, 10

Wherefore of thy tender loue I beſeech thee, ô Chriſt, who art without care of thy ſelf, be careful of vs; who needeſt not to care for incorruptible glorie, haue thou a conſideration of our manifold myſeries.

O our God, who haſt choſen a people to thy ſelfe[b], and endued them with glorie, making them bothe immortall of thyne [b] Reuela. 7. 5 Rom. 8, 30

immortalitie, and ioiful through thy blessed sighte[c], I beseeche thee be thou alwaies mindful of vs, and helpe vs, whoe as yet in the salt seas of this life are tossed with the surges about vs.

[c] 1.cor. 13 verse. 12

O thou goodlie gate, who art raised into a maruelous highnes helpe vs, vile pauimente lienge much beneath thee.

Giue vs thine hand, and raise vp such as lie vpon the ground, that waxing strong out of weaknes, we may be made coragious in battell.

Make thou [d] interceſſion for vs continuallie, and vnceſſantlie praie for vs wretches, & moſt negligent ſinners, that through thy praiers, we may be conioyned to the holie companie of ſaints, for otherwiſe we ſhal neuer be ſaued.

[d] 1.Ti. 2,3.

For alas, wee are verie fraile weak-

weaklings of no courage, creatures giuen to the ſeruice of the bellie and fleſhe, hauing in vs almoſt no ſparke of vertue.

And yet placed vnder thy confeſſion O Chriſt, wee are borne by ỹ word of the croſſe through this great and wide ſea[e], where in are things creeping innumerable, bothe ſmall beaſtes and great; wherein the moſte cruell Dracon is[f], alwaie prepared to deuoure vs[g], wherin be the dangerous rockes, Scylla, and Carybdis, with other ſuch like innumerable things, whereby the heedleſſe & wauering in faith[h], make ſhipwracke.

[e] Pſal. 104, verſe 25

[f] Reue. 12, 9

[g] 1. Pete. 5. 8

[h] Iame. 1, 6,

Wherefore, ô Chriſt praie for vs, ô good Chriſt, praie thou, we ſaie for vs, that through thy good praiers and merits, we may deſerue, ſhip and merchandiſe being ſaued, to attaine vnto the port of perpetual ſaluation, quietnes,

etnes, peace, and security, which neuer shal haue end, Amen.

Chap. 24.

A desire of the soule after the supernal Ierusalem.

[a] Gal. 4, 26

[b] Reu. 21, 10

[c] Eph. 5, 23

O Mother Ierusalem[a], the holie Cittie of God[b], and the derelie beeloued spouse of Christ[c], after thee doth mine hart couet; and my soule exceedinglie is in loue with thy beautie.

Oh how comelie, how glorious, howe honorable art thou; thou art all faire, and there is no spot in thee[d].

[d] Sal. songs, 4, 7.

Triumph and reioice, ô beautiful daughter of the Prince; for the king hathe a pleasure in thy fairenes[e], and loues thy goodlie personage, O thou fairer than the children of men[f].

[e] Psa. 45, 11

[f] Psal. 45, 2

But what is thy welbeloued, ô thou

thou faireſt among women[g], of the welbeloued? my welbeloued is white and ruddie, ẏ chiefeſt often thouſand. [g] Sal. ſongs 5 9

Like as the appletree among the trees of the foreſt[h], ſo is my welbeloued among the ſonnes of men. Vnder his ſhadowe had I delite: loe nowe I ſit, and his fruit is ſweet vnto my mouth. [h] Sal. ſongs 2. verſe 3

My welbeeloued putte in his hande by the hole of the dore[i], and mine hart was affectioned toward him. [i] Sal. ſongs 5 4

In my bed by nighte I ſought him that my ſoule loued[k], I ſought and I found him: I hold, and wil not let him go, vntill he bringe mee into my mothers houſe, into the chamber of hir that conceiued me. [k] Sal. ſongs 3. verſe 1

For there thou wilte giue me thy teates moſte aboundantlie, and perfectlie, and wilt ſatyſfie mine hart with a maruellous ſa-

tietie,

tietie, ſo that I ſhal neither hunger nor thirſt anie more[l].

[l] Reu. 7, 15,

Oh, happie ſhal my ſoule be, yea happie and alwaies happie ſhal I bee, coulde I once get to beholde thy glorie, thine happynes[m], thy beautie, thy gates and thy wals[n], and thy ſtreetes, and thy manifold manſions[o], thy noble citizens, and thy mightie king in maieſtie[p].

[m] 1 Cor. 2. 9
[n] Reu. 21, 13
[o] Iohn. 14, 2
[p] 1. Co. 13, 12

For thy walles are of pretious ſtones[q]; thy gates of the richeſt pearles[r]; and thy ſtreetes of the pureſt golde[s], wherein is ſoong the ioyeful Halleluiah[t] without intermiſſion; thye manyfolde buildinges are founded vppon ſquared ſtones, builded vppon Saphires, incloſed with golden walles, whereinto none ſhal enter, but the cleane, and it no vncleane perſon ſhal inhabit[u].

[q] Reu. 1, 18
[r] Reu 21, 21
[s] Reu. 21, 21
[t] Reuc. 19, 1

Beautiful art thou become, O mother Ieruſalem[x], and ſweete

[x] Gal. 4, 26

in

in thy comforts, no ſuch thing is in thee, as wee ſuffer in this worlde; and as we behold in this wretched life.

There is neither darkenes nor night, nor any change of times in thee[y]. [y] Eſa 35, 10

There ſhineth not in thee either the light of the candle, or ỹ brightneſſe of the moone, or the glitteringnes of the ſtarres: but the God of God, light of lighte euen the ſonne of righteouſnes euermore doth lighten thee.

The white & vnſpotted lamb, is thy pure and cleere lighte, thy ſunne, thy cleerenes, and euerlaſting contemplation[z] of this moſte glorious King is all thine happines. [z] 1. Cor. 13, verſe 12

He is the King of kings in the mids of thee; and you are his miniſters about him.

There be the ſinging quires of Angels[a], there the companies [a] Reue. 5, 11

of

[b] Eph. 2, 19 of supernal citizens[b]; there the solemnitie of al which haue returned from this woful peregrination vnto thy ioyes.

There bee the prudent Pro-
[c] Reu. 21, 14 phetes; the twelue Apostles[c], the victorious hoste of infinite
[d] Reu. 7, 14 Martirs[d]; & the sacred conuent
[e] Reu. 12, 11 of holy confessors is there[e].

There be both vpright men, and holie matrones, which haue ouercome the pleasures of this worlde, and the weakenesse of sexe; there be those yong men, and maidens, which haue spent their time in godly conuersation.

[f] Mat. 25, 32 There be the sheep[f] & lambs that haue escaped the snares of this world, where they now triumph in their seuerall mansions the glorie of ech particular man differeth; but common is the ioy of them al.

There full and perfect charitie

tie doth raigne[g], for God there is al in al[h]; whome they doo alwaies beholde[i]; and by beehol ding him, continuallie they burne the more in loue towarde him.

[g] 1.Co.13,13
[h] 1.Cor. 15, 28
[i] Reue.22,4

They loue,& they praiſe him; they praiſe and they loue him: al their worke is to praiſe God without ending, without fainting, without toiling.

Oh happy,yea and euermore happie ſhal I be, if after the reſo lution of this mortall bodie, I may heare thoſe celeſtial ſonges of melodie, which are ſung vnto the praiſe of the eternal king, by thoſe citizens of the ſupernal countrie[k], and by the companies of the ſpirits.

[k] Heb.11,16

Happie then, yea much happie ſhould I bee, mighte I bee counted worthie to ſinge thoſe ſongs,and to wait on my King, my God,and my Capitaine; to behold

behold him in his glorie, according as he hath promised, saieng[l], Father, I will that they
[l] Ioh. 17, 14. whome thou hast giuen me, bee with mee euen where I am, that they maye beeholde my glorie, which I had with thee, before the foundation of the world.

And in another place[m], If anie
[m] Ioh. 12, 26 man serue me, let him follow me for where I am, there shall also
[n] Ioh. 14, 21 my seruant bee. And againe[n], He that loueth me, shall bee loued of my father, and I will loue him, and wil shewe mine own selfe to him.

Chap.

Chap 25

A pſalme, concerning the glorie of Paradiſe, paraphraſticallie made vpon the words of Saint Auguſtine.

VNto the wel of life endles,
My ſoule, ah drie, my ſoule doth thirſt,
Wherein it lies in great diſtres,
The fleſh hir gaile ſhe would haue birſt,
She ſtirs, ſhe ſtriues, ſhe ſues amaine,
Hir contry to enioy againe.
Her preſent caſe while ſhe doth mourne,
Subiect to griefe, ſhe thinks vpon
The glorious ſtate ſhe had beforne,
Which now through ſinne is quite igon,
The euils wherein we be toſt,
Bring into mind the bliſſe we loſt.
For who can tell what ioy it is[a],
For to enioy the ſoueraigne peace[b]?
Where the foundations of houſes
With pretious ſtones[c] riſe and increaſe?
With gold the roofes are al ſet out:
With gold the parlors ſhine about.
Of iewels onely pretious,
This goodly building rected was:
The ſtreete whereof is glorious,
Paued with gold as ſhining glas[d].
There is no ſlime, there is no lame.
There is no ſickneſs for to paine[e].

[a] 1. Cor. 2. 9
[b] Phili. 4. 7
[c] Reu. 21. 19
[d] Reu. 21. 18
[e] Reu. 21. 4

No

No winter cold, no ſommer hot,
As no time there do men annoy,
Freſh roſes alwaie may be got,
The ſpring alway men there enioy,
The ſaffron red, the lillie white,
The balme giueth ſent men to delight.
The fields are freſh, the ſeede dooth ſpring,
With honie ſweete the riuers flowe,
The pleaſant odors comfort bring,
And ſauors good from ſpices go.
The apples alway hang on tree,
And euermore the woods greene be.
The Moone doth riſe neuer incline,
Nor ſtars, nor ſunne do alter race,
The Lambe continuallie doth ſhine
In thatſame towne and bleſſed place.
(Reu. 22, 5 There is no time, nor any night [f],
But euermore the day is bright.
For al the ſaints ſhine gloriouſlie,
(Mat. 13, 34 As doth the ſunne [g], euen they do ſo,
After the triumph mutually,
They ſing togither on a rowe,
And make report with harts al glad,
Of euery fight which they haue had.
Thare freed from ſinne, and rid from ſtrife
Of blood and ſpirite: the fleſh and eke
The mind enioy the ſpirituall life,
And each one thing do thinke and ſeeke.
Thers none offences to moleſt,
They now poſſeſſing perfect reſt.
Ful gladlie they do mention make,
Being rid from change of former caſe,

And

And comfort much they alwaie take,
Of pleasant truth seeing the face[h]. [h] Reu.22.4
Hence liuely ioy from liuing spring:
There being rid they skip and sing.
They noble, strong, they iocund are,
From trobles now they be set free,
The healthful there right wel do fare:
And youth deeds nought old age to see.
Hence too and thence they spring & last
For frailetie now is gone and past.
Their state diuine doth vp swallow,
The mightie force of death so fell,
God knowing al things they which knowe,
Al other things must knowe right well.
For ech mans hart to ech mans sight
Is ope. In one they doo delight.
One thing they loath, one thing they like,
Their harts, and mind, and wil are one:
Albe they are not crownd alike,
For those good deeds which they haue done,
Loue worketh so that ech mans blisse,
To al men due, and common is.
The Egles meete where carcase lies[i], [i] Matt.24.28
That holie soules with Angels good,
May be rauied in the skies:
In euery place they eate one food,
They filled are, & yet do craue. (haue.
They would those things the which they
Yet hath they nought: though full they be,
Their hunger doth them moue nothing.
They eat and that full greedilie:
And eating pricks them to eating.

The

The pleasant songs expel sad feares,
And organ pipes do please the eares.
Due praise they yeeld vnto the king,
Through whom they doo triumph in blis,
O happie soule is such, seeing
Before the Lord it present is,
And from hie seate with looke full bold,
How earth is ruled doth behold.
And how the Starrs, the Sunne, and Moone,
With Planets al their place doe keepe?
After my fight, ô let me soone
Approch vnto this fellowship.
O Christ, my suite do thou regard,
Of striuers who art the reward.
And make me to receiue a part
Of that same blis which they possesse.
Giue strength that with courageous hart,
I may endure the fight easelesse.
That battel fought, I then may find
Long rest, thee Christ, euen to my mind.
Amen.

Chap. 26

The praise which the soule continualie doth ascribe vnto God, through the contemplation of his supernal blessednes.

MY soule, praise thou ỹ Lorde[a], and all that is within mee, praise his holy

[a] Psal. 102. 1

holie Name.

My ſoule, praiſe thou the lord and forget not al his benefits.

Praiſe ỹ Lord, al ye his works, in al places of his dominion, my ſoule praiſe thou the Lord.

Praiſe we the Lord, whom angels praiſe[b], dominions adore[c] powers do reuerence, to whom the Cherubims, and Seraphims continualie do crie[d] Holie, Holie, Holie.

[b] Reue. 7, 11
[c] Phili. 2, 9.
[d] Eſaie. 6, 3.

Ioine we therefore our voices to the voices of the holye Angels; and according to our abilitie, let vs praiſe the GOD which wee both haue. For they whoſe eyes euermore bee fixed vppon the Lord, whom they behold not through a glaſſe darklie[e] but face vnto face: they doe moſt purelie and without ceaſſing praiſe the Lord.

[e] 1. Cor 13, verſe. 12

But who can, yea ſo muche as in thought comprehend, much leſſe

leſſe in words expreſſe, what an Infinite multitude of thoſe bleſſed ſpirits, and celeſtial powers are in the preſence of the Lorde God almightie! Or what continuall ioye they receiue by the ſight of God! what euerlaſting mirth! what heate of loue, not to their greefe, but to their delectation! what a deſire is in them of the ſight of God with ſatietie & a ſatietie with deſire, in whom neither deſire ingendreth griefe, nor ſatietie bringeth loathing! Howe bleſſed they are by cleauing to thy ſoueraigne bleſſednes! How they be made lighte, ioined to the true light! Finallie, alwaie beholding the vnchangeable Trinitie, they be conuerted into an vnchangable nature!

But when ſhall we be able to comprehend the glorious condition of the Angels; when we are not able to ſearche out the nature

nature of our owne ſoules?

What is this thing which can quicken the fleſhe; and yet voluntarilie cannot bind it ſelfe to holie cogitations! what kind of thing is this which is ſo ſtronge, and yet ſo weake; ſo ſmall, and yet ſo mightie, that it ſearcheth out the ſecrets of God, and beholdeth celeſtial things; which for mans behoofe is wel known to haue, through ſharpenes of wit, inuented the knowledge of manie ſciences? what kinde of thing is this thē which knoweth ſo much of other things, and yet is vtterlie ignorant how it ſelfe was made?

For although much be ſpoken doubtfulie of ſome, concerning the beginning of the ſoule; yet we find how it is a certeine intellectuall ſpirite made through the power of the Creator; liuing euerlaſtinglie in her kind; quickening

kening the mortall bodie which it ſuſtaineth; ſubiect to alteration; prone to forgetfulnes, which feare many times troubleth, and mirth puffeth vp.

O ſtrange thing, moſt worthie to be woondred at! Of God the Creator of al things[f], who is incomprehenſible [g], and vnutterable, all doubtfulnes laide apart, we reade great things and verie maruelous, we ſpeake, and write alſo: yet whatſoeuer wee ſaie, either of angelles, or of the ſoules of men, we cannot ſo eaſilie approoue the ſame.

[f] Geneſ. 1. 1, [g] 1. Kin. 8 27

But omit we theſe things, and mount we; leaue we, and ouerpaſſe we whatſoeuer is created; and let vs directe the eies of our faith vpon him who hath made al things.

Wherfore I wil make degrees of aſcenſion in mine heart; and therby mount vp vnto my ſoule, and

and by my ſoule and vnderſtanding aſcend vnto my Lord, who abideth aboue ouer mine head.

Let whatſoeuer is eyther visibly ſeene, or ſpirituallie imagined, with a ſtrong hand be far awaie remoued from the ſight of mine hart & mind: onlie let the pure vnderſtanding, going on plainelie, attaine ſwiftelie vnto him who is the Creator both of Angels[h], and of ſoules[i], and of al things beſide[k].

[h] Pſal. 143, 1
[i] Geni. 1, 26
[k] Gene, 1, 1,

Bleſſed is that mind which forſaketh baſe things belowe; and ſeeketh after hie thinges, which makeſt a neſt in the rocke, and from the highe cliffe with Egles eies beholdeth the ſon of righteouſnes.

For nothing is ſo goodlie, and ſo comfortable, as with the ſight of the mind, and deſire of heart to behold the verie Lord alone, and after a maruelous manner

inuisible to beholde the inuisi-
1.Tim.1,17 ble[1]: and so to taste another, not this sweetenes; and to see another, not this light.

Because this light, which is enclosed in a place, is ended by time, and changed by the interruption of nights, and is common with vs to wormes & beastes, and to say the truth, in comparison of that soueraigne light, cannot be called light in deede, but night rather.

Chap 27

What it is to hold, and to behold God in part; and how we are to conceiue of God.

AND althoughe that soueraigne and vnchangeable essence, that true lighte, that lastinge light, that lighte of Angels can be seene of none in this life (for that preheminence is reserued

ſerued for the Saints in celeſtial glorie:)yet firmelie to beleeue, and to vnderſtand,& to marke, and zealouſlie to couet for the ſame,is after a ſort to holde,and to behold the ſame.

Let the voice therefore ſound aboue the Angels; and let man with an intentiue mind behold god,and praiſe him with words as well as he can.

For it is meete that the creature doe praiſe his Creator. Becauſe he hath made vs to praiſe him[a],who ſtandeth not in need of our praiſe. [a] Eſai.43,7

And he is an incomprenſible vertue wanting naught[b]; great is our Lorde God and al ſufficient to himſelfe, great alſo is his power,his wiſedome is infinit[c]. Great is our Lord GOD, and much to be praiſed[d]. [b] 2.Mac.14 verſe 35 [c] Pſa.147,5 [d] 1.Chr. 16, 25

Him therefore let the minde loue[e],the tongue praiſe,ỹ hand [e] Deute.6,5

write; and in theſe holie cogitations let the faithful ſoule wholie exerciſe hir ſelfe.

With theſe pleaſant iunkates of celeſtiall contemplation let the zealous man, and the beholder of heauenly matters refreſh himſelfe daie by daie, that beeing fattened with this celeſtiall foode, hee may crie with a great voice, he may crie from his hart roote, with gladnes he may crie, and with a moſte earneſt deſire of the mind, ſay on this wiſe.

Chap 28

A praier expreſſing the manifold properties of God.

O Moſt hie[a], moſt holie[b], moſt mightie[c], moſte mercifull[d], moſte righteous[e], moſt ſecret[f], preſent[g], beutifull[h], and moſt ſtrong God[i];

Stable[k], incomprehenſible[l], inuiſi-

a Tob. 4, 11
b Eſaye 6, 4
c Gene. 17, 1
d Pſa 145 9
e Pſal. 11, 5
f Matth 6, 4
g Ecc. 15, 18
h Sal. ſongs, 5. 10
i Pſal. 24, 8,
k Pſal. 90, 1
l Pſal. 139, 7

inuisible[m], yet beholdinge all things[n], immutable[o], yet altering al things[p], immortal[q], vnplaced[r], vnmeasured[s], vncomprehended[t], without end[u];

Inestimable[x], vnutterable[y], woonderfull[z], vnmooueable, mœuing al things, vnsearcheable[a], vnspeakeable, feareful and terrible[c], to be honoured[d], serued[e], worshipped[f], and reuerenced;

Neuer yong and neuer old[g]; renuing al things[h], rooting out the houses of the proude, yet marke they not so much:

Alwaies working[i], and yet euer at rest; gathering and yet neuer wanting; bearing vppe al things[k] and yet not burdened; filling al things[l] and yet not included; the creator[m] protector, nourisher[n], and maintainer of al things:

m 1. Tim. 1 17
n Ecc. 23. 19
o Malac 3, 6
p Ps. 102, 25
q 1 Tim. 6 16
r Iob. 23, 8
s Baru. 3, 24
t Psal. 139, 7
u Lam. 3, 19
x Exo. 15, 11
y Iob. 11. 7
z Psa. 139, 6
a Psa. 92, 4
b Rom 11, 33
c Deut. 7, 21
d Malac. 1. 6
e Psal. 3, 8
f Deut. 6, 13
g Psal 90. 1,
h Wis. 7, 27.
i Iohn. 5, 14
k Hebru. 1, 3
l Ecc 23, 18
m Gene. 1, 1
n Ps. 104, 7,

[o] Luk. 15, 4. Seeking[o], when thou lackest
[p] Wis. 11, 23 naught; louing [p], yet not inflamed; ielous[q], and yet vnmooued; thou repentest[r], and yet art
[q] Exo. 20, 5
[r] Gen. 6, 6 not greeued; thou arte angrie[s], and yet not disquieted.
[s] Psal. 79, 5.

[t] Wis. 7, 27. Thou changest thy workes[t], but not thy counsel[u]; thou recei
[u] Psal. 33, 11 uest what thou findest not, and neuer loasedst:

Thou art neuer poore, yet art thou glad when thou getteſt; at no time couetous, yet exactest vsurie:

Many are bountifull to binde thee vnto them, yet whoe hath aught which is not thine[x]?

[x] 1. Cor. 4, 7. Thou paiest debtes, owing
[y] Mat. 18, 27 naught, thou forgiuest debts [y], and yet forgoest nothing;

[z] 1. Tim 6, 13 Thou quickenest all thinge[z],
[a] John. 1, 1 thou haste created all thinges[a],
[b] Ecc. 16, 18 thou art euerie where[b], and euery where whole:

Thou maiest bee vnderstoode but

but not ſeene [c], and arte no where wanting [d]; yet art thou far from the cogitations of the wicked [e]:

[c] 1. Tim 1, 17
[d] Pſa. 139, 7
[e] Pro. 15, 25

There art thou, where thou ſeemeſt not to be; for where thou art not to ſhew fauour, thou art to execute vengeance.

Thou toucheſt al things, yet not all alike; for ſome thinges thou toucheſt, that they maye onlie be, and not liue, perceaue, and diſcerne:

Some thinges thou toucheſt that they maye liue, and haue ſenſe, but not diſcerne:

And ſomethings alſo thou toucheſt, that they maye bee, and perceaue, and diſcearne too:

And although at no time thou art vnlike to thy ſelfe; yet toucheſt thou diuers thinges diuerſlie:

Thou art preſent alwaies eue ry where; yet art thou hardlie to

be found out:

We folow thee standing, yet can we not lay hold vpon thee:

[f] Psal. 50, 9 Thou possessest al thinges [f],

[g] Psal. 139, 7 fillest all things [g], compassest all thinges, ouerpassest all things,

[h] Hebru. 1, 3 and beares vp al things [h].

And yet thou beares not of one parte, and of another art ouerpassed, neyther of one parte fillest thou, and of another compassest; but in compassing thou fillest, and filling compassest, in bearing thou ouerpassest, and in ouerpassing beareste: Againe thou teachest the heartes of the

[i] Esay. 54, 13 faithfull [i], witheout noise of words:

[k] Wisd. 8, 1, Thou reachest from one end to another mightilie [k], and comelie dost thou order al things.

[l] Psal. 102, 24 Thou art neither inlarged by places nor changed by times [l].

Neyther is there any recesse, or accesse vnto thee, but thou dwel-

dwelleſt in the light that none can attaine vnto[m], whome neuer man ſawe, neither can ſee. [m] 1.Ti 6, 16

Abiding in thy ſelfe quiet, thou goeſt about the whole world, euerie where, being altogither al whole euery where.

For thou canſt neither bee cut nor deuided, bicauſe thou arte trulie one[n]; nor yet be brought in parts, in as much as al whole thou keepeſt the whole, filleſte the whole, lighteneſt and poſſeſſeſt the whole. [n] Deute.6,4

The bottomles deapth of this myſterie neyther the mynde of manne can conceiue, nor the tongue of orators expreſſe, nor the moſt learned bookes in any librarie make euidente. Were the whole worlde repleniſhed with bookes, yet could not thine vnſpeakeable knoweledge bee vttered, becauſe thou arte indeede vnutterable: thou canſt

by no meanes be either written or concluded, beeing the fountaine of Gods heauenlie lighte and the ſunne of eternall brightnes.

For thou arte greate without quantitie, and therefore vnmeaſureable; good without qualitie, and therefore in deede and ſoueraignlie good; yea, to ſaye the truthe, there is none good but thou alone[o], whoſe wil is a work & whoſe wil is abilitie:

[o] Mat. 19, 16

Who haſt of nothing created al things[p]; the which thou madeſt, euen onelie becauſe thou wouldeſt:

[p] Geneſ. 1, 1. Hebrue. 1, 1.

Who poſſeſſeſt all thy creatures without anie lacke; gouerneſt them without labor; & ruleſt them without paine: for there is nothing either of things on high, or of things below, that can diſturbe the order of thy gouernment.

Who

Who art in all places without anie place; and containeſte all thinges without encloſure, and remaineſt euerie where [q] without ſeate, or motion:

[q] Eccl. 23, 28

Who neither art the author of ſinne[r], (which thing onelie thou canſt not doo[f], who canſt do all things[t]) neyther haſt thou been ſorie for aught which thou haſt doone, neyther art thou diſturbed withe anye commotion of the mind, nor haſt anye loſſe by the deſtruction of the whole world:

[r] Eccl. 15, 20
[f] Pſalm. 115, 5
[t] Exod. 6, 3.

Who neither commendeſt[u], nor commandeſt wickedneſſe[x] whoe at no time lieſt[y], becauſe thou art the euerlaſting truth[z]:

[u] Pſalm. 5, 4
[x] Ecc. 15, 20
[y] Roma. 3, 4
[z] Pſal. 117, 2

By whoſe goodneſſe we were created[a], by whoſe iuſtice wee are puniſhed[b]; by whoſe mercy we are ſaued[c].

[a] Gen. 1, 26
[b] Dani. 9, 4
[c] Pſal. 103. 1

For wee are to worſhippe in ſteed of God nothing[d] be it celeſtial,

[d] Exo. 20, 3.

leſtial, or of the ſubſtance of the fire, or earthlie, or elſe howſoeuer ſenſible.

[e] Exod.3,14 [f] Malac 3,6 For thou art what thou art[e], and changeſt not[f]. To whome chieflie belongs that which the Greekes cal *On*, the Latines *Ens* becauſe thou art alway the ſame[g], and thy yeeres ſhall not faile.

[g] Pſ.101,27 Theſe, & much mo things haue I lerned of the holie mother the Church[h], whereof through thy grace I am made a member.

[h] Iohn.4,.6.

Of her haue I learned howe thou the alone[i], and true God[k], both haſte no bodie[l], and alſo art vnſubiect to paſſions: and how nothinge of thy ſubſtance or nature is anye way violable, or changeable, or compounded or created: and therefore certaine it is, howe thou canſt neither bee perceiued by anye bodilie eies[m], nor could euer bee ſeene in thy proper nature of a-

[i] Pſal.89,10 [k] Ioh.17,10. [l] Iohn.4,24

[m] 1.Ti.1, 17.

nie

nie mortal man[n]. [n] Iohn.1,18

For hence it maye euidentlie be gathered, that where Angels do now behold thee: there wee alſo after this life ſhal ſee thee[o]. [o] Reu.22,4

Naie, the very Angels neither are able to ſee thee as thou arte in thy ſelfe.

Nay, to conclude, the almighty Trinitie is knowne to none, but to thy ſelfe onlie.

Chap.29.
Of the vnitie of perſons, and pluralitie in God.

AND thou an vnytie of the GOD head, through the pluralitie of perſons manyfold, art in number infinite, and therefore meaſureablie vnmeaſureable, and waightilie vnwaiable.

For we acknowledge no beginning of the ſoueraigne goodnes,

nes the which thou art, of whom through whome, in whome all things, but through participation thereof we say al good things are[a].

[a] 1. Cor 4, 7 Iames. 1, 17

For thye diuine essence hath alwaies bin, and yet is without matter, although it lacke no forme, to weete, infourmed, the forme of formes, the most well-formed forme, the which while thou imprintest as a seale to euerie particular thinge, thou makest them doubtles to differ from thy selfe without anye eyther of your augmenting, or diminishing, but whatsoeuer is in the world, it is thy creature[b].

[b] Iohn. 1, 1,

O simple trinitye, and triple vnitie, God, whose almightines both possesseth, and ruleth, and repleniſheth all thinges which thou hast created.

Neyther in sayeng how thou fillest al thinges, meane we that they

they conteine thee, but rather that thou conteineſt them, neither by partes filleſte thou all thinges, nor yet may it be thought, that euerie thing, according to the greatnes of the portion it hath, receaueth thee, that is, the greateſt thinge more, and the ſmalleſt thing leſſe: thou rather being in al thinges, or more true lie al things in thee[c], whoſe omnipotencie includeth al things, neyther can any manne finde a waie to eſcape thy power[d].

[c] Act. 17, 28

[d] Pſa. 139, 7

For whoſoeuer hath not thye fauor, can by no meanes auoide thy diſpleaſure, as it is written[e], Neither from the Eaſt, nor from the Weaſt, nor from the South, but God is the iudge: & againe[f], Whither ſhal I goe from thy ſpirit, or whither ſhall I go from thy preſence!

[e] Pſal. 75, 6

[f] Pſa. 139, 7

The immenſitie of thy diuine greatnes is diis, that we knowe thee

thee to be within al thinges, not as included, and without all things, yet not as excluded. And therefore thou art within, ỹ thou maist conteine all: and therfore without, that al thinges may be comprehended within the immensitie of thy circumscribed greatnes.

So then by that thou art within, thou art knowne to be a Creatour, by that thou art without, wee perceaue how thou art the gouernor of al things.

And least al things which are created, might be without thee, thou arte within, and without, that al things may bee included of thee, not by local greatnesse, but by thy mightie presence, whoe art euerie where present, and al thinges presente beefore thee § : althoughe some vnderstand these things, yet some doo not. § Eccl. 15, 18

The

The vnitie then of thine inſeparable nature, cannot haue ſeparable perſons: becauſe as thou arte a trinitie in Vnitie, and a Vnitie in Trinitye, ſo canne you not haue a ſeparation of perſons.

Sometime indeede thoſe perſons are particularlie named [h], but ſo thou wouldeſt, ô God the Trinitie, declare thye ſelfe inſeparable in perſons, that there is no name in anye one perſon, but may bee referred vnto another, according to the rule of relation. [h] Marh. 3, 16

As the father vnto the Sonne and the Sonne vnto the Father: ſo hath the Sonne true relation bothe vnto the Father and the Sonne.

Alſo thoſe names which ſignifie eyther your ſubſtance, O God, or perſon, or power, or eſſence, or els what, whiche properlie

perlie is called God, do equallie agree to al the perſons: as great God, almightie, eternal, and generalie al thinges, which naturalie are ſpoken of God.

So that there is no name of nature, which ſo may agree vnto thee God the Father but the ſame alſo may fitlie bee referred vnto the Sonne, & holye ghoſt.

We ſaie howe thou the Father art naturalie God, ſo is the Son naturalie God, & the holy ghoſt naturalie, & yet not three gods, but one God naturalie, the Father, the Sonne, and the holie ghoſt.

And therefore, ô God holye Trinitie, in perſons thou art inſeparable, in ſenſe are they to be vnderſtood, though in ſounde you haue ſeparable names: for you receiue no plurall number in the names of nature.

For hereby it is declared, how the

the persons in the holie Trinity which is one[i], verie God[k], can not bee deuided: for that the name of euerye person, respecteth alway another person.

[i] Psa. 86, 10
[k] Iohn. 17, 3
1. Thes. 1, 9.

If I saie the Father, I point vn to the Sonne, and if I name the sonne, I presuppose a Father, if I mention the holie spirit, I must necessarilie vnderstand of whom he is the Spirite, namelie of the Father and the Sonne.

For this is the true faith, proceeding from sounde doctryne: this vndoubtedlie is the catholike and right faithe, which God of his goodnes hathe taught me in the bosome of the mother Church[l].

[l] Gala 4, 26

Chap. 30

A zealous praier vnto the blessed Trinity.

WHerefore, ô Lorde, my faith, which thou hast giuen me to my saluation,

tion, calleth vnto thee.

For the faithfull soule liueth by faith[a]; he enioyeth in hope[b] which one daye hee shal behold in thee.

[a] Rom.1,17.
[b] 1 Co.13,12.

O my God, vnto thee cryeth my pure conscience, and the sweete loue of my faith, whiche the darknes of ignorance being driuen awaie, thou hast brought vnto ý knowledge of the truth; whiche also thou hast plucked from the fœlish bitternes of this worlde, and made comfortable and pleasant to me through thy sweet loue.

Vnto thee, O blessed Trinity, doth the cleere voice, and syncere loue of my faith cal, ý which nourishing the same from the cradle, thou hast inlightened alwaie by the lighte of thy grace; and confirmed mightilie in mee through the instructions of our mother the Church.

Vnto

Vnto thee, do I cal, ô happie, and bleſſed, and glorious, and ſingle Trinity, Father[c], & Son[d], and holy Ghoſt[e].

God[f], Lorde[g], and Comforter[h]: loue, grace, and communion[i], the begetter[k], the begotten[l] the renuer[m];

The very light of the verie light[n], the very illumination;

The ſpring, the floud, and the watering:

Of one, al: thorough one al; in one, al things:

Of whom[o], through whom, in whom are al things:

The liuinge life, the life from the liuing, the quickener of ſuch as liue[p].

One of him ſelfe; one of one; one of two:

A beeing of himſelfe, a Being of another; a Being from both:

The Father is true[q], the Sonne truth[r], & the holie Ghoſt truth[ſ]:

So

[c] Mat. 11, 25
[d] Iohn. 3, 16
[e] 2 cor. 13, 13
[f] Deute. 6, 4
[g] Deut. 6, 13
[h] Ioh. 14, 16
[i] 2. cor. 13. 13
[k] Hebru. 1. 4
[l] Acts, 13, 33
[m] Titus, 3, 5
[n] 1 ohn, 1, 4,
[o] Act, 17 28
[p] Iohn, 5, 21
[q] 1 Iohn, 5, 9
[r] Iohn. 14, 6
[ſ] 1 Iohn. 5, 6

So that the Father, the World and the Comforter, are one es-
[t] 1. Iohn. 5, 7 sence[t], one power, one goodnes, & one blessednes, of whom through whome, and in whom, are al things blessed, whatsoeuer things are blessed.

Chap. 31.

How that God is the true, and the soueraigne life.

O God, the true and the soueraigne lyfe, of whome, through whom, & in whom
[a] Act. 17, 28 al things doe liue[a], whatsoeuer things do liue trulie, and in happie state:

O God, euen goodnesse and
[b] Iam. 1, 17, goodlines; fro whom[b], through whom, and in whom are al good and goodlie thinges, which are good and goodly:

God, whose faith quickeneth hope erecteth, and loue linketh vs.

God,

God, who haſt commanded vs to praie vnto thee [c], nnd makeſt thy ſelfe to be founde, and openeſt to him which knocketh.

God, whom none forgoeth but the deceaued, none ſeeketh but the admoniſhed [d], and no man findeth but the purged [e].

God, whom to know is life [f], whom to ſerue is to raigne, and whome to loue is the ſaluation and ioy of the ſoule.

Thee, both with my lips, and with mine hart, and with al my ſtrength, I doe praiſe, bleſſe, and worſhip, to thy clemencie and goodneſſe I doe yeelde humble thanks for al thy benefits, and to thy Maieſtie doe I ſinge, Holie, Holie, Holie [g].

O bleſſed Trinitie, I beſeeche thee, vouchſafe to com into me, and to make me a meet temple for thine holines.

I doe praie the father through the

[c] Matth. 7, 7

[d] Ioh. 6, 44
[e] Matth. 5, 8
[f] Iohn. 17, 3

[g] Eſaye. 6, 3

the Sonne; I praie the Sonne through the Father: I praie the holie Spirite by the Father and the Sonne, that all wickednesse may bee set farre awaie fro mee; & that all the holy vertues maye be implanted within me.

O infinite GOD, of whome, through whome, and in whom are al things made, both visible and inuisible[h], which encloseſt thine outward works, and filleſt thine inward; gouerneſt them aboue, & beareſt them belowe[i] keepe mee the worke of thyne handes[k] which truſt in thee, and hope only in thy mercie Keepe mee I beſeech thee, both heere and euerie where; now and alwaie, within and without, before and behind, aboue and beneath, round about, ſo that there be no place for the ſnares of the enemie againſt me.

[h] Col. 1, 16.

[i] Hebru. 1, 3

[k] Pſa. 100, 3.

Thou art God almightie[l], the keeper

[l] Gen. 35, 11

keeper and protector of all that truſt in thee[m], without whom none is in ſafetie, no man is free from danger.

[m] Pſa. 18, 30

Thou art God, and beſide thee there is none other [n], either in heauen aboue, or in earth beelowe; which doeſt great things and vnſearchable [o], and maruelous things without number.

[n] Deu. 4, 39

[o] Iob, 5. 9

Meete is it that thou be praiſed, that thou be honoured, that thou bee magnified with commendations:

To thee the whole troupe of Angels; to thee the heauens and al the powers do ſing, and continuallie yeelde praiſes, as creatures to the Creator, ſeruantes to the Lorde, ſouldiers to theyr King:

Euerie creature doth extoll, and euerie ſoule dooth glorifie thee the holie, and vndeuided Trinitie.

Chap. 32
A fourme of thankesgiuing vnto God.

[a] Song of ỹ three children. ver. 87

O thee the holie and humble men of hart [a], to thee the spirits and soules of the righteous; to thee do al the supernal citizens, togither withe al the orders of blessed spirites, yeeld humble praise, and glorie and exalt thee aboue al thinges for euer.

O Lord, gloriously and honorablie do those heauenlye citizens adorne thee with praises. Man also, the most excellent among thy creatures, doth magnifie thee.

Yea and I too a miserable sinner doe exceedinglie desire to praise thee; & greatlie do I loue to loue thee aboue al things.

[b] Psal. 7, 1, [c] Psal. 42, 8

O my God [b], my life [c], my strength,

strength[d], and my praise[e], giue me grace to praise thee.

Put thy light in mine hart, and thy word into my mouth; that both mine heart may thinke vpon thy glorie, and my tongue sing out thy praises euery daie[f].

But forsomuch as praise is not seemelie in the mouth of a sinner[g], and I am a man of polluted lips[h]: purge mine hart, I beseech thee, from all iniquitie[i]; sanctifie mee both within and without, ô almightie sanctifier, and make me woorthie to sound foorth thy praise.

Receaue in good part from the hand of the heart, and from the loue of the mind, receiue, I praie thee, the sacrifice of my lips, and let it be acceptable in thy sight, and ascende vp vnto thee like a sweet smelling sauor.

Let thine holie memorie, and thy blessed sweetenes possesse

d Psal. 118, 1.
e Psal. 118, 14
f Psal. 71, 8
g Ecc. 15, 9.
h Esaie. 6, 5.
i Psal. 51, 7

my whole soule, and rauish me with desire of inuisible things.

Let my soule, I beseech thee, passe from visible vnto inuisible; from terrestrial vnto heauenlie, vnto eternall from transitorie thinges; let it passe I saie, and see thy wonderful vision.

[k] Psa 117,2

O eternall veritie[k], & true charitie[l], and deere eternitie[m], thou art my God[n], vnto thee doe I sigh, after thee doo I coniet, on thee doe I thinke, vnto thee doo I desire to come night and daie: who so knoweth thee, knowes the truth[o], knowes eternitie.

[l] 1.Ioh.4,8
[m] 1.Ti.1,17,
[n] Psa.31,14
[o] Iohn.14,6

Thou ô truth, beareſt the preeminence aboue all things whō wee shall beholde euen as thou art[p], when aś this blinde and mortal life is passed awaie, wher in it is said vnto vs, Where is thy God[q]? And I saie, Thou art my God[r].

[p] 1.Ioh.3,2
[q] Psa.42,3,
[r] Psa.31,14

Somewhat I breath after thee when

when I powre out my ſoule vpon thee in the voice of ioye and confeſſion, as one that maketh good cheere, and kepeth a feaſt, and as yet is penſiue, bicauſe it ſlideth backe, and becommeth a deepe, or more truelie perceaueth it ſelfe as yet to bee a verie deepe indeed.

My faith, which thou haſt inflamed in the nighte before my feete, ſaieth to it, Why art thou caſt downe my ſoule[r]; and whie art thou diſquieted within mee? Wait on God; his word is a lanterne vnto my feete[t]. Wait and perſeuere, vntill the night, euen the mother of the wicked, bee gone awaie, vntil the wrathe of God, whoſe children wee ſome time were[u], be paſſed away.

For we haue bin yet this darknes[x] vntill this ſtreame of waters flowe awaie, wee carrie yet the remnants in the bodie dead

[r] Pſal. 43. 5.

[t] Pſal. 119. 105

[u] Epheſ. 2. 3

[x] Ephe. 5. 8

in respect of sinne, vntil the daie doe rise, and shadowes depart; wait on God, in the morninge I shal stand before him, and beehold, and alwaies praise him.

y Psalm. 5,3 In the morning I will directe me vnto thee[y], and beholde the health of my countenance, euen my God, who shal quicken our

z Rom. 8,11 mortal bodies[z], because of the Spirit dwelling in vs, that nowe

a Ephes 5,8 we may be light[a], while yet we

b Rom. 8,24 are saued by hope[b], and are the children of lighte, and the chil-

c 1. Thes 5 5 dren of the day[c], not of the niht, neither of darkenes.

d Ephes 5,8 For we were once darkenes[d], but are now light in the Lorde,

e 1. co. 13,12 and yet through faithe[e], not as we shal be Hope that is seene is

f Rom. 8,24 none hope[f].

O Lord, that immortall people of thine Angelles doe praise thee; and the celestiall powers doe magnifie thy Name[g], who

g Esaie. 6,1. haue

haue no neede eyther to reade this our ſcripture, or to knowe thee the holy & ſingle Trinitie.

For they alwaies beholde thy face[h], where they reade without ſyllables of time, what thine eternall pleaſure is: they reade, they chooſe, and they loue; yea, alwaies they reade, and what they read they forget not. [h] Mat. 18, 10

By chooſing and louing, they reade this conſtancy of thy counſel, & their booke ſhal at no time be ſhut and folded, becauſe thy ſelfe art, and wilt euerlaſtinglye be this to them.

O much bleſſed are thoſe heauenlie powers, that canne relygiouſlie and purelie with an exceeding delight and vnſpeakeable ioy magnifie thee with praiſes!

Thence they praiſe, whence they reioyce, forſomuche as alwaies they beholde that which

offereth them continuall occasion both to praise, and reioise.

But wee pressed downe with
i Wisd. 9, 15 the waight of flesh[i], and placed
farre awaie from thy counte-
k 1. Cor. 13, 1 Heb. 11, 13, nance[k] in this exile[l], and dy-
stracted thorough varieties of
the world, we alas, are not able
worthilie to praise thee, through
faith wee praise thee, not of per-
m 1, co. 13, 12 fect knowledge[m].

But those angelicall spirites
n Mat. 18, 10 praise thee of knowledge[n], not
through faithe: for our flesh is
the cause, why we praise thee o-
therwise than they doo,

Notwithstanding, albeit wee
sing praises to thee after diuers
sorts, yet thou art but one God
o, creator of al thinges[p], to who
o Deut. 6, 4 is offered the sacrifice of praise
p Gene. 1, 1 both in heauen and in earth, but
one daye wee shall come vnto
their companie, with whom al-
q 1. co. 13 12 waies wee shall see thee[q], and

praise

praise thee without ceasing.

Now then, O Lorde, graunt that while I do liue in this fraile bodie, both mine heart, and my tongue, and al my bones maie glorifie thee, and saie [r], Lorde, who is like vnto thee!

[r] Psal. 35, 10.

Thou art God almightie [f], whom three in persons [t], yet but one in ỹ substance of the Godhead wee serue and worshippe, namelie, the Father vnbegotten, the Sonne onelie begotten of the Father [u], the holie spirite both proceeding from, and remaining in them both, an holie and a single Trinitie, one God almightie:

[f] Exod. 6, 3.

[t] Matt. 3, 16.

[u] Ioh. 3, 16.

Which when wee were not, diddest mightilie make vs [x], and when thorough our owne default wee were loste, mercifullie and maruelouslie hast deliuered vs [y].

[x] Gen. 1, 26.

[y] Psal. 103, 3.

Oh suffer vs not to prooue

neyther vngratefull for ſo great benefits, nor vnwoorthie ſo manifold mercies.

Vnto thee do I praie, ſue, and beſeeche, increaſe my faith, increaſe mine hope, yea, and increaſe my loue alſo.

Through that ſame thy goodneſſe, make vs to bee euermore ſtable in faith[z], and fruitfull in al good workes[a], that by a righte faith and workes agreeable vnto faith, wee may come through thy mercie vnto euerlaſtinge life, where ſeing thy perfect and ful glorie euen as it is[b], we may worſhip thy maiеſty, and made worthie to beholde thy glorie, ſing:

Glorie to the Father whiche hathe made vs[c], glorie to the Sonne who hath redeemed vs[d] glorie to the holie Ghoſte that hath ſanctified vs[e], glorie to the ſoueraigne and ſingle Trinitie, whoſe

[z] Colo 1, 23
[a] Col. 1, 10,
[b] 2 Co. 13, 12
[c] Pſa. 136, 1
[d] Gala. 3, 13
[e] Ro. 15, 26

whose workes are vnseparable, and whose kingdom hath none end[f].

[f] Reu.11,15

Vnto thee belongeth al praise all commendation, all honour, blessing, and loue, honour, and power, and might be vnto thee our God for euermore[g], Amen.

[g] Reu.7,12.

Chap 33

A complaint, that man is not moued in hart through contemplation, *when as the Angels, who* see God, tremble thereat.

PArdon, O Lorde, O mercifull God pardon, pardon and shew mercy, forgiue mine ignorance; and my great imperfection.

O reiect me not, for that I dare be so bold with thee, whoe am thy seruaunte, not thy good seruant, whome would I were, but thine vnprofitable and euill, and there-

therefore verie euill, becauſe I preſume without anie contrition of the hart, & fluds of teares, and without due reuerence and feare, to praiſe, bleſſe and worſhip thee our almightie [a] God, terrible, and muche to bee feared [b].

[a] Gen. 17. 1

[b] Reu. 15, 1

For if the angels in honoring and praiſing thee doo tremble, filled with a maruellous reioycing; why do not I, when I come into thy preſence to praiſe thee and to offer ſacrifice, why doo not I euen quake at the verrie heart: why bluſh I not in countenance, why do not I ſtammer in my ſpeache, and whye ſhed I not plentifull teares fro mine eies?

Alacke, I would, but I am vnable, becauſe I cannot doo as I would. Hence it is that I maruel muche with my ſelfe, while with the eies of my fayth I beehold

holde thee, who art verie terrible.

But who can do this without the helpe of thy grace? for it is thy mercie whiche doth saue vs al[c].

[c] Ro. 9, 23

O wretch that I am, how senseles is my soule become, that it is not muche dismayed, while it standeth before God, and soundeth out his praises!

O wretch that I am, howe is mine hart hardened, that mine eies doo not powre out euen flouds of teares, while I fellowe seruant reason before my Lord [d], a man with God [e]; a creature with the Creator [f]; I who am made of the slime of the erth [g], with him who hath created al things of nothing [h].

[d] Malac. 1, 6
[e] Exo. 20, 1
[f] Psal. 100, 3
[g] Gen. 1, 26
[h] Hebr. 1, 1

Beholde, ô my Lorde, I place my selfe before thine eies, and what I thinke secretlie of my selfe in mine hart, I make others

to

to knowe.

But O God, who art riche in mercie[i], and liberall in thy re-
[i] Ephes. 2, 4 wardes, giue me of thy ryches, that through them I may serue thee. For none otherwise canne we either serue, or please thee, but of thy guift[k]; pierce, I beeseech thee, my flesh wythe thy
[k] Iame. 1, 17 feare; let mine hart reioice, that I may feare thy name.

Oh that my sinfull soule did so feare thee, as did that holie man who saide, Gods punishmente
[l] Iob 31, 23 was fearefull vnto me[l].

Wherefore O God, who art
[m] Iam 1, 17. the giuer of all good thinges[m], giue mee amonge thy praises a well of teares, togither with a pure hart and ioyful mind, that louing thee perfectlie, and lauding thee worthilie, in the verie palatte of mine hart, I maye perceaue, taste, and sauour, how sweete thou art and pleasant, O Lord:

Lorde: as it is written, Taste ye and see how gratious the Lorde is[n], blessed is the man that trusteth in him.

[n] Psal. 34, 8

Blessed is the people that can reioice in thee[o]: blessed is the man whose strength is in thee[p] and in whose hart are thy waies in the vale of teares, in the place which he hath appointed.

[o] Psa 85, 15

[p] Psal. 84. 5

Blessed are the pure in heart[q] for they shal see God.

[q] Math. 5, 8

Blessed are they which dwell in thine house O Lorde for euer and euer, they wil praise thee[r].

[r] Psal. 84, 4

Chap. 34.

A praier verie forceable, to moue the mind vnto Religion, *and the loue of God.*

O Iesus, whoe art our redemption[a], our loue, & desire, God of God[b], helpe mee thy seruant.

[a] Galat 4, 1

[b] Iohn. 8, 42

Vpon

Vpon thee do I cal, vnto thee do I crie from the very bottome of mine hart.

For thee do I cal into my ſoule, O enter thereinto, and ioine it to thee, that thou maiſt poſſeſſe the ſame without ſpot or wrinkle[c].

[c] Eph. 5. 27 For a moſt cleane Lord muſt haue a cleane habitation.

O then ſanctifie me thy veſſel which thou haſt made[d], purge mee from all wickednes, fill me with thy grace, and being repleniſhed keep me ſo, that I maye be a meet temple[e] for thy dwelling both here and for euer.

[d] Iob. 10. 8

[e] 1. Cor. 3. 16

O moſt good, moſte gratious, louing, deere, mightie, deſired, pretious, amiable, and glorious god, ỹ art to me than hony ſweeter, than milke or ſnow fairer, than nectar more pleaſant, than gold and iewels more pretious, and deerer than all the wealth and

and promotions of the worlde.

What do I saie, O my GOD, mine onlie hope, and so infinite mercie? what do I saie, ô happie and quiet sweetnes? what do I saie, when I saie these thinges? I saie what I am able, but I saye not all that I shoulde, would to God I could saie, as the melodious quiers of angels do say!

Oh how willinglye woulde I powre out my selfe wholelie in thy praises! howe deuoutelie without ceasing woulde I singe foorth those Psalmes of heauenlie musicke, vnto the laude and praise of thy Name, in the mids of thy congregation!

Notwithstanding, because I cannot do so, shall I be still? wo to them which talke not of thee who openest the mouthe of the dumbe[f], and makest the tonges of babes eloquent. Wo to them which talke not of thee, for they [f Wis. 10.21]

which

which babble much are dumbe when they sing not thy praises.

Who can praise thee worthilie enough, O vnutterable power and wisedome of the Father!

And albeit I canne not finde words, wherewithal I may sufficientlie expresse the almightie, and al-skilfull worde; yet vntill thou cal me vnto thee, where I may praise thee as I should, and ought, I wil saie what I am able. Wherefore, mine humble request is, that thou wouldest respect, not that whiche I now do saie, but that which I desire to saie.

For in deede, I doe mightilie desire to speak of thee as I ought and as becommeth me, bicause to thee praise, to thee Psalmes, to thee al honour, and glorie is due.

1.Timo. 1 verse. 17

Then knowest thou, O God, who knowest the secret cogitations

tions of the hart[h], thou knowest howe to mee thou art more acceptable and deere, than either heauen, or earth, or anie thing contained in heauen or earth. For I doe loue thee aboue heauen, and aboue earth, and more than anie thinges which are in heauen or earthe: yea for the loue of thy name, no transitorie thinges[i] doubtlesse are to be loued.

[h] Psalm.7,9 Actes.15,8,

[i] 1.Cor.7,38

O my God, exceedinglie doo I loue thee; and more and more I desire to loue thee.

Grant I beseeche thee, that I may loue thee euermore, not onelie as I would, but also as I should, that thou onlie maist be in my thought and meditation.

Of thee let me meditate in the daie time and cease not, of thee let me thinke in the night when I am a sleepe; with thee let my spirit reason; and my soule let it talke

talke with thee.

With the lighte of thine holie contemplation let mine hart be inlightened, that thorough thy direction I may go from strength vnto strength[k], and so at length behold thee the God of gods in Zion, whome now I see indeed through a glasse darkelie[l]: but then face to face, where I shall know thee euen as I am known.

Blessed are the pure in hart[m]: for they shall see God. Blessed are they whiche dwell in thine House[n], O Lorde, for euer and euer they will praise thee.

Wherefore by al thy mercies wherewithal wee be deliuered from euerlasting damnation[o], I beseech thee, O Lorde, mollifie mine hard and stonie, and flintie and iron hart, with thine holie and mightie ointmente; and through ỹ fire of compunction make me at all houres to seeme

[k] Psal. 84, 7

[l] 1. Cor. 13, 12

[m] Matt. 5, 8

[n] Psal. 84, 4

[o] Rom. 9. 23

a liuing ſacrifice in thy ſight[p]. [p] Rom. 12,1

Cauſe mee to haue alwaies a contrite, and an humbled heart with a floude of teares in mine eies.

Cauſe me from the bottome of mine heart vtterlie to dye to this world, & through the greatnes of thy feare and loue ſo to forget tranſitorie things, that I may neyther weepe nor reioyce at; neyther feare nor loue anie worldlie thing; neyther be corrupted with proſperitie, nor be ouerthrowne by aduerſitie.

And foroſmuch as thy loue is ſtrong as death[q] let the firie and pleaſant force of thy loue ſwallowe vppe mine hart, I beſeech thee, from al things that are vnder heauen, that I maye cleaue vnto thee alone, and be fed with the onelie remembrance of thy ſweetnes. [q] Sal. ſonge 8, verſe 6.

Let thy ſweet ſauor, ô Lord, let

let the sweete sauour of thee, I praie thee descend, yea let it descend into mine hart; and let the comfortable loue of thine holie name enter euen into my soule.

O let the maruellous and vnspeakeable sweetenes of thy sauour come vnto me, which may both raise vp in my brest a continual desire after thee, and fro mine heart bring the veines of water springing vp into euerlasting life[r].

[r] Iohn. 4. 14

Thou art vnmeasureable, O Lord & therefore without measure thou shouldst be loued, and prased of them, whom thou hast redeemed withe thy pretyous bloud[s].

[s] 1. Pet. 1. 8

O most gratious louer of man kind, most merciful Lorde, and righteous iudge, to whome al iudgement is committed by the Father[t], by the most wise iudgment of thine equitie thou hast gi-

[t] 1. Ioh. 3. 16

[u] Ioh. 5. 22.

giuen out, howe the children of this world[x], of night & of darke nes, with a more earneſt deſire, endeuor, and ſtudie do loue and ſeeke after tranſitorie riches and fleeting promotion; than wee thy ſeruants can loue our God, by whome we are both made[y] and redeemed.

[x] Luk. 16, 8.

[y] Gen. 1, 26. [z] Gala. 3, 13

For if one man do ſo entirelie loue another, that he can hardlie beare the abſence of his friend; if the wife with ſo greate a fire of goodwil be ioyned to hir huſband, that in reſpect thereof, ſhe can at no time bee at reſt til ſhe haue his companie: with what a goodwill, with what a care, with what a zeale oughte the ſoule, which through faith of hir part, & through mercie on your part betrothed to thee, to loue thee the true [a] GOD, the fayreſte ſpouſe[b], who haſt ſo loued, and ſaued vs; who haſt done ſo manie,

[a] Matth. 1, 23 [b] 2. Cor. 11, 2

nie, such and so great things for our sakes.

And although these weake things haue their comforts, and their loues: yet doe they not so delight, as thou our God doest. For in thee do the righteous reioice: because thy loue is sweet, and quiet. For thou doest replenish the hearts, which thou possessest, both with sweetnes, with ioy, and with tranquilitie.

Contrariwise the loue of thys world and of the flesh is troublesome and vnquiet, neither suffereth it the minds whom it entereth into at anye time to bee at rest. For continuallie it moueth them with suspicions, and with perturbations, and with manifold feares.

So that thou art the ioy of the righteous: and good cause why. For with thee is an assured quietnes, with thee is the life void of

al

al troubles.

O Gratious God, who ſo entereth into thee, entereth into his maiſters ioy[c], and ſhal feare no more: but ſhal fare wel in the place of happines, ſaieng, This is my reſt for euer[d]: here will I dwell, for I haue a delight therein; and againe, The Lord is my ſhepheard[e], I ſhal not want: he maketh me to reſt in greene paſtures.

[c] Mat. 25.

[d] Pſ. 132, 14

[e] Pſal. 23, 1,

O deere Chriſt, ô ſweete Ieſu, repleniſh mine heart, I beſeech thee, with the vnquēchable fire of thy loue, with a continual remembrance of thee; ſo that as a burninge flame I may ſo burne with the loue of thee, that no water, be it neuer ſo much, may quench the ſame.

O moſt gratious Lord, make thou mee vnfainedlie to loue thee, and through deſire of thee to laie downe the burden of all

fleshlie desires, and the importable waight of earthlie affections, which beateth and peiseth downe my soule; that by the sauor of thine ointments running amain after thee, I may the more speedilye discerne, by the conduction of thee my Capitaine, to come vnto the contemplation of thy fairenes, there to bee throughlie satisfied.

For two sorts of loue, whereof the one is good, and the other naught; the one sweete, and the other vncomfortable; can not abide at one time togither in one bodie.

f Mat.10.37 And therefore, who so besides thee loueth anie thing f, thy loue ô God, is not in him g, thy loue, g 1.Ioh.2.15 I saie, euen the loue of sweetenes, and the sweetenes of loue; the loue which troubleth not, but delighteth, the syncere & chast loue abiding euerlastinglie; the

loue

loue which alwaies burneſt and neuer goeſt out.

O deere Chriſt, ô ſweet Ieſu, who art the verie loue[h], and my God[i], inflame me wholie with thy fire, with thy loue, with thy ſweetnes and delectation, with thy ioye and mirth, with the delight & deſire of thee, the which is both holie and good, chaſt and pure, quiet and ſecure, that filled euen topful with the ſweetenes of thy loue, and wholelie ſet on fire by the flames of thy friendſhip, I may loue thee, my God, with al mine hart[k], and with al my ſtrengthe, hauinge thee alwaies, and in al places bothe in mine heart and in my mouthe, and before mine eyes, ſo that ſtrange loues may find no place at al in me.

[h] 1 Ioh. 4, 8.
[i] Mat. 4, 10.
[k] Deut. 6. 5

Heare me ô my God, heare me, ô light of mine eyes; heare my petition, and grant my peti-

tion, that thou maiest heare me. Gratious, and moste mercifull God, stoppe not thine eares against me, because of my sinnes, but of thy woonted goodnes receaue the praiers of thy seruant and graunt me the effect of my petition and requeſt, Amen.

Chap. 35.

A deuout praier for grace, to praise and to thanke the Lord *dulie for his benefits.*

O Lord, Christe, word of the Father [a], who camest into this worlde to saue sinners [b], through the tender bowels of thy mercie I beseech thee, amend my life, change my dealings, and reforme my manners: take awaie from me such things as hurt my soule, and displease thee; and giue mee that whiche thou knowest is pleasing to thee and

[a] Iohn. 1.

[b] 1. Tim. 1. 15

and profitable for my ſoules health.

Who can bring a clene thing out of filthines [c], but thou alone Thou art god almightie [d], of infinite mercie [e], which iuſtifieſt the vngodlie [f], and quickeneſt the dead in reſpect of ſinne, who changeſte ſinners, and they are not.

[c] Iob. 14, 4
[d] Gen. 35, 11
[e] Pſal. 45, 9
[f] Roma. 4, 5

Remœue therefore from mee whatſoeuer in mee dyſpleaſeth thee. For thine eies doe beholde my manifold imperfections.

Send thine hand of mercie, I praie thee, vpon mee: and take awaie fro me whatſoeuer within me doth offend the eies of thy goodnes.

O Lorde, thou knoweſt both how ſound, and how ſicke I am. Heale my ſickenes, and maynteine my health I beſeech thee.

O Lord, thou which helpeſt the weake, and preſerueſt the

healthfull; thou at a becke amendest the thinges which are broken and decaied, heale thou me, and I shall be whole g, saue me, and I shall be saued.

g Ier.17,14

For do thou vouchsafe in mine heart, thy field, to sowe the good seede, it muste needes bee, that firste thou wilt plucke out the thornes of my wickednes by the hand of thy mercy.

O most gratious, most gentle, most louing, desired, amiable, and louelie of al others, powre, I praie thee, vpon mine heart, the streames of thy sweetenes, and goodwill, that I may neither desire, nor thinke vpon anie earthlie, or fleshelie thing h, but loue thee alone, and haue thee onelie both in mine hart and mouth.

h Mat.10,37

By thine owne finger write thou within my breste a sweete remembrance of thy comfortable Name, neuer to be blot out by

by forgetfulnes.

Write thy will, and thy iustifications also vpon the tables of mine hart, that alway and euery where I maye set bothe thee the Lord of infinit sweetnes, and thy lawes before my face.

Inflame my minde with that thy fire, which thou sendest vpon the earthe [i], and wouldest haue increased verie much, that daie by daie with abundance of teares I may offer vnto thee the sacrifice of a contrite spirit [k], & of a broken hart. [i] Luk. 12.49 [k] Psal. 51.17

According as I desire, and as from mine hart I craue, ô sweet Christe, O good Iesu, giue mee thine holie and chast loue, that it may repleniſh, and holde, and possesse me altogither.

And giue me too a continuall wateringe streame of teares, which is an euident signe of thy loue, that they also may testifye

to the worlde thy loue within me, that they may declare, and tel, how greatlie my soule doth loue thee, seeing for the exceeding pleasure it receiueth from thy loue, it cannot refraine from shedding teares.

O good Lord, sometime I remember that good woman Anna [1], whiche came vnto the tabernacle to beg a sonne of God of whome the Scripture testifieth, how after her teares & praiers, she looked no more sad: but when I remember so great vertue, and such constancy of that woman, I am troubled in mind, and do blush againe, because I behold how I wretch do grouel too much downward.

1.Sa.1, 28

For if a woman did so weepe, and continue in weepinge, and that for a sonne; how should my soule weepe, yea and persist in weeping; which seeketh, and loueth

ueth God, yea and longeth too for to come vnto him! Howe ſhoulde the ſoule both groane, and be greeued, that ſeeketh after God nighte and daie! which eſteemeth all thinges as naught beſide Chriſte! for it is muche maruell, if teares bee not the meate of ſuche a ſoule daie and night.

Regard therefore, and ſhewe mercie vpon mee, for the dolors of mine hart be increaſed.

Giue me thine heauenly comforte, and deſpiſe not the ſinfull ſoule for which thou diedſt[m].

O giue I beſeech thee, the inward teares of hartie affection, which may both loſe the fetters of my ſinnes, and alſo repleniſh my ſoule euermore with thy celeſtial comfort.

[m] 1. Timo. 1. verſe. 15

Gladlie would I atteine ſome portion in thy kingdome, if not among men aforetime, whoſe

steps I am vnable to imitate yet at the least among religious women.

And heere commeth into my remembrance the woonderful deuotion of other women, that with a godlie affection soughte thee in the graue[n], that albe thy disciples departed, yet went not from the sepulchre, that sate there heauilie lamenting, and weeping much & a long while, and rising againe, with manie teares oftentimes went and peeped into the holes of the sepulchre, & verie diligentlie sought if anie where they could see thee whome earnestly they soughte for.

* Mat. 28, 1 Mark. 16, 1.

Manie times went they vnto the graue, but to the louers too much was not often inough, for the vertue of a good worke is perseuerance: and because aboue the rest they loued, both in louing

louing they wept, and in weeping they ſought, and in ſeeking they perſeuered, and therefore they before al did find thee, ſaw thee, and talke with thee.

And not onlie ſo, but alſo they carried the tidings of your glorious reſurrection to ỹ dyſciples themſelues, according as you bad and warned them, ſayeng, Go and tell my brethren, that they goe into Galile, and there ſhal they ſee me°.

° Math. 28. verſe 10

If then the women ſo wepte, and in weeping perſeuered, that ſought the liuing amongeſt the dead, and by faith touched thee; how ſhoulde the ſoule bewaile, and in beewailing continue, which in heart beleeueth, and with mouthe confeſſeth, howe thou her Sauior doſt rule in heauen, and gouerne enerie where! howe ſhoulde that ſoule weepe and lament, which with hir hart loueth,

loueth, and with al hir whole desire longeth for thee!

O thou onlie refuge, and hope of the dystressed, to whome no man sueth, without hope of mercie, giue me this grace for thine owne sake, and thy holy Name sake, that as often as I thinke of thee, speak of thee, write of thee reade of thee, confer of thee, as often as I remember thee, serue thee, offer the sacrifice of praise vnto thee, so often as I may shed aboundance of teares sweetelie before thy face, that my teares maye become my meat day and night[p].

Thou, ô king of glorie[q], and maister of all vertues[r], haste taught vs both by word and example to weepe and to mourne, saieng; Blessed are they whiche mourne, for they shall be comforted[s]. Againe, thou diddest mourne for thy frend departed[t] and

[p] Psal. 41, 3
[q] Psal. 24, 7
[r] Mat. 23, 10
[s] Matth. 5, 5
[t] Ioh. 11, 33

and weepe ouer Ieruſalem ready to come vnto deſolation[u]. [u] Luk.19.41

O good Ieſu, by thoſe moſte pretious teares of thine, and by al thy manifold mercies wherewithall thou haſte vouchſafed woonderfully to helpe vs miſerable ſinners, giue mee grace to bewaile my tranſgreſſions, the which my ſoule doth much long for and deſire, becauſe without thou giue it, I cannot gette the ſame[x] but euen through the holie Ghoſt, whiche mollifieth the hearts of ſinners, and prouoketh them vnto the teares of repentance. [x] Iame.1.17

Giue me grace to mourne for my ſinnes, as our forefathers did, whoſe footſteps I am bound to imitate; that I maye bewaile mine offenſes al my life long, as they haue mourned daye and night.

Euen for thine interceſſion ſake,

sake, and for al thy merits sake, haue mercie vpon me thy miserable and vnwoorthie seruant; and giue me grace to beewayle my sinnes.

Water thou my plants bothe from aboue, and from beneath, that my tears may be my meat daie and night [y], and I through the fire of compunction may be made a fat burninge sacrifice in thy sighte, and be killed altogither vpon the altar of mine hart, and be taken as a fat burnt sacrifice for a sweet smelling sauour in thy nostrils.

[y] Psal. 41. 3.

O sweet Lord, giue me a watering fountaine, and a cleere fountaine, wherein dailie this defiled sacrifice may be clensed.

For although through the assistance of thy grace I haue offered my selfe wholie to thee; yet in many thinges for al that I doe sinne [z], by reason of my too too great

[z] Iame. 3. 2.

great weakenes.

Wherefore, O blessed and loving God, giue me grace especiallie of the great sweetenes of thy loue, and remembrance of thy mercies, make readie this table for thy seruant in thy presence, and giue me power, that when I will, I maye be satisfied of it.

Of thy mercie and goodnesse grant, that this inebriating and goodlie cuppe may quench my thirst, that my spirite may couet after thee, and my mind burne with thy loue, forgetting al vanitie and miserie.

Heare, ô my God, heare ô light of mine eies, heare my petition, and graunt that I may beg that thing, which thou maist grant.

Gratious, and mercifull God, stop not thine eares against me, because of my sinnes, but of thy woonted goodnes grant me the ef-

effect of my petition and desire; Amen.

Chap. 36

A verie effectual praier to the stirring vp of the mind vnto godlines being zelouslie vttered.

O Lord Iesus, ô pitifull Iesus, O good Iesus, who both hast voutsafed to suffer death for our sins, and art risen againe for our iustifications[a].

[a] Rom 4, 25

I humbly beseech thee by thy glorious resurrection, raise me out of the sepulchre of my sins, and of al my vices and giue me daiclie a part in the first resurrection[b], that truly I may receaue a portion in the resurrection at the last day.

[b] Reu. 20, 6

O sweete, and moste blessed Iesus, thou hafte ascended into heauen withe a glorious Tryumph, and fitteste at the righte hand

hand of the Father[c], O Almighty prince, drawe mee vpwarde vnto thee, that I may runne after thee[d], through the sauour of thine ointementes, that I maye runne and tire not, thou drawing and conductinge mee in my race: draw the mouth of my soule thirsting after thee, vnto the supernall riuers of eternall safetie, yea drawe me vnto thee the well of life[e], that according to my power I may from thence take my drinke, whence I may liue for euermore, ô my god, my life[f].

[c] Rom. 8, 34

[d] Sal, songs 1, 2, 3

[e] Psal. 36, 9.

[f] Iohn. 14, 6

For thine holie and blessed mouth hath saide, If anie man thirst[g], let him come vnto mee, and drinke.

[g] Ioh. 7, 37.

Now grant, ô fountain of life that the thirstie soule may drink of thee continuallie, that according to thine holy and true promise, out of my belly may flowe

[h] Iob 7,38, euen riuers of water of life[h].

O fountaine of life, repleniſhe my ſoule with the riuer of thye pleaſure, make mine heart thoroughlie drunke with the ſober drunkennes of thy loue, ſo that I may vtterlie forget whatſoeuer is vaine and earthlie, and euermore haue thee alone in my remembrance, as it is written, I remembred God, and mine heart was glad. Giue mee thine holye ſpirit, ſignified by thoſe waters which thou promiſeſt to giue to ſuch as thirſt.

O, I beſeech thee, giue mee grace with al my deſire, & with al my care, to go on toward that place, whither we beleeue thou aſcendedſt the fortieth day after thy reſurrection[i], that onelie in the fleſhe I maye be held in this wretched world, but in thought and deſire may bee with thee, that there mine hart maye be[k], where

[i] Actes. 1, 3
[k] Mat. 6, 21,

where thou my desired, and incomparable, and much louelie treasure art.

For in the great deluge of this life, where we are tossed with raging stormes on al sides, and no good footing, and hie place can be found, where the doue maye somewhat reste hir selfe[l], there is no where either sure peace, or secure quietnesse, but wars in al places, contention, and enymies: abroad fightings, within feares. [l] Gene.8,9

And forsomuch as one part of vs is heauenlie, and the other earthelie, the corruptible bodie is heauie vnto the soule[m]. [m] Wis.9.15

Therfore my mind, my friend and companion, being wearied comminge out of the waie is sicke, and lieth, all too rent and torne of those vanities which it hath passed by: it is verie hungrie, and faine woulde drinke, but

but I haue nothing to set before it: bicause I am in pouertie, and in beggerie.

But O Lord my God, who a-
[n] Iam. 1, 17. boundest in al good thing[n], and arte a liberall bestower of the dainties of heuenlie safety, giue thou meate to the wearied, gather togither the dispersed, amend that which is torne.

Loe, he standeth at the doore, & knocketh: through the bowels of thy mercie, whereby thou the daie springe from on highe
[o] Luk. 1, 78. hath visited vs[o], I beseech thee, open the hande of thy pittie to the dystressed which knocketh; and gratiously command that hee come in vnto thee, reste in thee, and be refreshed of thy liuelie and heaenlie bread, wherewithal being satisfied, & streng thened, he may from this vale of teares mount aloft vnto celestiall things: and carried on highe by

by the wing of holy desire, may flie vnto the kingdome of Heauen.

O Lord let my spirite take, let it take I beseech thee, winges to it selfe as an Eagle, that it maye fly amaine and faint not: that it may ascende euen vnto the glory of thy house, and to the place where thine honour dwelleth[p], there at the table, where thine heauenlie Cityzens doe repast themselues, to bee refreshed of thy secretes in the places of thy greene pasture nigh the stil waters. [p] Psal. 26, 8

O my God, let myne hearte, mine hart, an huge sea swelling with waues rest in thee.

Thou whiche rebukeest the winde[q], and the sea, whereby there came a great calme: come thou, and go vpon the waues of mine heart, that euerie thinge which I haue may be calme and [q] Mat. 8, 26 Mark. 4, 39

cleere,

cleere, that I may embrace thee mine onelie good, and beholde thee, the ſweete lighte of myne eyes, without anie blinde darknes of troubleſome cogitations.

O Lord, let my mind from the parching heat of worldlie cares flie vnder the ſhadowe of thy winges, that being hidde in thy temperate coolenes, it may ioyfullie ſing and ſaie, I will laie me downe & alſo ſleepe in peace[r]. [r] Pſal. 4. 8.

Let my memorie ſleepe, O Lord my God[f], I praie thee let it ſleepe frō al euil; righteouſnes let it loue[t], but hate iniquity. [f] Pſalm 7. 1 [t] Hebru. 1. 9

For indeede, in the middes of the darkenes and troubles of this life, what goodlier, & what ſweeter thing can there bee, than to couet after the ſweetnes of heauen, and to ſigh for eternal happines; than to haue the minde there fixed, where it is moſt aſſured to haue true ioies.

O

O moſt ſweete, moſt louelie, and bleſſed Ieſu, when ſhal I beholde thee? when ſhal I come, and appeere before thye preſence[u]? when ſhal I be ſatisfied with thine image[x]? when wilt thou bring my ſoule out of priſonne[y], that I maye praiſe thy Name, and be grieued no more? when ſhall I paſſe into that glorious and goodly houſe of thine[z] wheras the voice of ſinging and praiſe is in the tabernacles of the righteous.

[u] Pſal. 42, 3
[x] Pſal. 17, 15
[y] Pſal. 142, 7
[z] Pſal. 84, 3

Bleſſed are they which dwel in thine houſe ô Lorde, they will euer praiſe thee[a]. Bleſſed, and bleſſed indeede are they, whom thou haſt choſen, and taken into that celeſtial inheritance.

[a] Pſal. 84, 4

Behold Lord, thy ſaints flouriſh before thee as the Lilie. Becauſe they are ſatiſfied with the fatnes of thine Houſe[b], and thou giueſt them drinke out of the riuer

[b] Pſal. 36, 8

uer of thy pleasures. For with thee is the wel of life, and in thy light they doe see light; so that they, to wit, the light inlightened of thee, God inlightening[c] doe now shine as the Sunne[d] in thy presence.

[c] Iohn. 1, 9,
[d] Mat. 13, 43

Oh how maruelous, how glorious, how e amiable are thy tabernacles, ô Lord of hosts[e]! my sinfull soule longethe to enter thereinto.

[e] Psal. 84, 1,

O Lord I haue loued the habitation of thine house[f], and the place where thine Honor dwelleth.

[f] Psal. 26, 8,

One thinge haue I desired of the Lord, and that I wil require, euen that I maye dwell in the house of the Lord al the daies of my life[g].

[g] Psal. 27, 4

As the Hart braieth for the riuers of water[h]: so panteth my soule after thee, o God.

[h] Psal. 42, 1.

When shall I come, and appeare

peare before thy presence! when shal I see my God, whome my soule so thirsteth for!

When shall I see him in the land of the liuinge [j]! For in this land of the dieng, hee cannot be seene with mortal eies [k].

What shal I wretch do, being fettered with the gieues of this mortal flesh [l]? what shal I doe? while we are in the body, we are absent from the Lord [m]. Heere we haue no continuing cittie [n], but we seeke one to come And our freedome is in heauen [o].

Woe is mee, that I am a stranger so long; and that I dwell in the tents of Keedar [p]. My soule hath too long dwelt in a strange place.

Oh that I had winges lyke a doue [q]; then woulde I flie awaie and rest! Nothing is so pleasante to me, as to be with my God. It is good for mee to drawe neere

j Psal. 27, 13.
k Iohn, 1, 18.
l Wisd, 9, 15
m 2. Cor. 5, 6
n Heb. 13, 14
o 2. Cor. 5, 8
p Psal. 120, 5
q Psal. 55, 6

[q] Psa.73.28 vnto God[r].

O Lord, grant while I liue in this mortall bodie, that I may cleaue to thee, as it is written He that is ioyned vnto the Lord is one spirit[s].

[s] 1 cor.6.17

Giue me the winges of contemplation I beseeche thee, that endued therewithall I maye flie aloft vnto thee.

And seing euery siniſter thing lieth downeward, hold thou my mind, that it fal not down vnto the bottome of the darkesome vale; and that, by reason of the shade of earth cõming between it bee not separated from thee the true Sun of righteousnes, & bee hindered from beholdinge things on hie through the cloud of darknes.

For which cause I doe soare vpward vnto the ioyes of peace [t], and vnto the delectable, and pleasant state of light[u].

[t] Philip.4.7
[u] Reu.21.23.

Holde

Hold thou mine hart by thine hande: becauſe without thee it can not be carried aloft. Thither I do haſten, whereas ſoueraigne peace raigneth, and euerlaſting quietnes doth ſhine[x]. [x] Reu.7.16.

Holde and gouerne thou my ſpirit, & take it vnto thee acording to thy wil, that thou being guide, it may aſcende into that region of plentie, where thou feedeſt Iſrael euerlaſtiagly with the foode of truthe: that at the leaſte withe ſwift cogitation it may attaine vnto thee the ſoueraigne wiſedome, aboundinge aboue all, ſurpaſſing all, and gouerning all things.

But alaſſe manie thinges doe mutter againſt my ſoule flieng vnto thee. Notwithſtanding, at thy commandement ô Lord, let them not ouerthwart mee. Yea let my verie ſoule be ſilente, let her ouerpaſſe al thinges; mount

ouer al things that are created, and come vnto thee, fixing the eies of faith vpon thee alone the Creator of al things, for thee let her long; to thee let her couet, on thee let hir thinke; thee let hir beholde, be thou in hir ſight, & euermore meditate ſhe in her heart of thee, the true and ſoueraigne goodneſſe[y], and the ioy abiding for euermore[z].

[y] Iam. 1, 17
[z] Mat, 25, 21

To conclude, though manie are the contemplations, wherewithal the godlye ſoule is maruelouſlie fed, and refreſhed: yet in none is ſhe ſo delighted, and reſteth as in thee, and when thou alone art in hir thoughte, and eies.

O Lord, how great is the goodnes which wonderfullie thou inſpireſt into the heartes of them, which loue thee! Howe maruelous is the ſweetnes of thy loue, which they enioie, who loue nothing,

thing, ſeeke nothing, yea deſire nothing beſide thee.

Oh, happie are they, whoſe hope is onlie in thee, and whoſe onlie worke is praier.

Bleſſed is he who ſitteth ſolitarie and ſilente; and watcheth himſelfe daie and nighte continualie, that placed as yet in this mortal body, he may haue ſome fore-taſte of thy celeſtial ſweetnes!

O Lord by thoſe health-bringing wounds, which on the croſ thou ſufferedſt for our ſakes, frō which guſhed out that pretious bloud wherewith we bee redeemed[a]; wounde, I beſeech thee, this my ſinfull ſoule, for whidhe alſo thou haſte vouchſafed to die[b]: wound her by the firie and mightie dart of thine abundant loue[c].

[a] 1. Pet. 1, 18

[b] 1 Pet. 2, 24

[c] Ioh. 15, 12

For the worde of God is liue-liue[d], and mightie in operation,

[d] Heb. 4, 12

and ſharper than any twoe edged ſword.

O thou the elected darte, and the moſt piercing ſworde, who art of power able to pierce the hard buckler of mans hart: prick thou mine hart with the dart of thy loue, that my ſoule may ſaie to thee, I am wounded with thy loue; ſo that from that wounde of thy loue, teares abundantlie may iſſue daie and night[c].

[c] Pſal. 42, 3

Strike ô Lord, ſtrike, I beſeech thee, this mine hard mind, with the godlie and mightie Speare of thy loue, and with a ſtoute courage pierce thou euen the moſt ſecret partes of my ſoule, and therewithall fetche thou a ſtreame of water from out mine head, and out of mine eies a true fountaine of tears flowing forth continuallie from an hartie affection, and deſire to beholde thy beautie; that nighte and daie I may

may mourne in this preſent life, receauing no comforte, vntil in thy celeſtiall bride-chamber I be thought worthie to ſee my beloued and beautiful ſpouſe, euen my Lord and God, that beholding there thy glorious, wonderful and moſt beautiful countenance[f], ful of all ſweetenes, I may with thoſe whom thou haſt elected[g], humblie adore thy maieſtie, and repleniſhed at the length with heauenlie and vnſpeakeable ioye of euerlaſtinge mirth, may with louers & frends cry out, ſaieng.

[f] 1 Co. 13. m

[g] 1 Ro. 8. 30.

Behold, I ſee now what I ſo deſired; I inioy now what I ſo hoped for; I haue that whiche I loued ſo. For I am now ioyned to him in heauen, whome in earth I loued with al my ſtrength, embraced with right good wil, and claue to frō my very hart: him I praiſe, him I bleſſe, and I wor-

ſhip him, whoe liueth and ruleth God for euermore, Amen.

Chap. 37.
A praier in the time of trouble.

Haue mercie on mee, ô Lorde, haue mercie on mee, O gratious God, haue mercie on me a moſt wretched ſinner offending hainouſlie, and ſuffering iuſtelie; ſinning dailie and feeling continuallie thy correction.

If I waigh the euil which dailie I haue commytted, my puniſhement is but ſmall; muche wickednes haue I done, & little correction do I feele.

Righteous art thou O Lorde, and iuſte are thy iudgementes[a]. Thy iudgments are truth[b], they be righteous altogither. O Lord my God thou arte righteous[c] neither'

[a] Pſ. 119, 137
[b] Pſal. 19, 9
[c] Pſal. 92, 15

neither is there any iniquitye in thee.

For neither vniuſtly, nor cruelie doſt thou afflict vs ſinners[d], ô almightie and merciful Lord[e] who when wee were not, dideſt mightilie make vs[f], and when through our ſinnes wee were in the eſtate of damnation, haſte bothe mercifullie, and miraculouſlie repared vs[g].

[d] Dani. 9,4.
[e] Exo. 34, 6,
[f] Iob. 10, 8
[g] Gala. 3,13

I knowe, and am aſſured, how that our life is not gouerned by al aduentures, but that it is diſpoſed and ruled by thee[h] ô lord our God.

[h] Prou. 16,9

Whence it is that thou careſt for al things[i], but chieflie for thy ſeruants[k], who haue put al their cõfidence in thine onely mercy.

[i] Wiſ. 12, 13,
[k] 1 Pet. 5,7,

Wherefore I praie, and humblie beſeech thee O Lord, deale not with mee according to my ſinnes, whereby I haue deſerued thy iuſte diſpleaſure, but accor-

ding to thy great mercy, whiche is more than all the sinnes euen of the whole world.

O God, who outwardlie dost afflict the bodie, grant inwardelie to my minde continuall patiense, so that thy praise at no time depart ont of my mouth.

Haue mercie on mee, ô Lord haue mercie on mee, and helpe me, according as thou knowest I haue neede, both in my body and minde, thou knoweste all things[l], and canst do al thinges [m], whoe liuest, euerlastinglie [n], Amen.

l Eccl. 23.,9
m Ge 35,11.
n 1 Tim.1.17

Chap. 38
A verie godlie praier vnto the Sonne.

O Lord Iesu Christe[a], sonne of the liuinge God[b], whiche vpon the crosse with outstretched armes, drankest the cup

a 1. Tim. 1, 1
b Mar. 16,16

cup of bitter paſſion for the redemption of all mankinde [c], vouchesafe to defende me this daie. [c 1.Pet.2,24]

Behold, I a poore wretch vnto thee who art riche, I miſerable vnto thee who art mercifull, do approch, ſuffer me not to depart emptie, and deſpiſed.

I begin hungerlie, let me not go from thee faſting; I come euen hunger ſtarued as it were, ô let mee not depart vnrefreſhed. And though before I eate, I doo ſighe, yet graunt that after my ſighing I may eate.

Eſpeciallie before thy glorious magnificence, ô ſweet Ieſu, I acknowledge to thee my ſins againſt my ſelfe [d]. [d Pſal.31,5]

Behold I was borne in iniquitie [e], but thou dideſt waſhe and ſanctifie me [f], yet haue I defiled my ſelfe ſithence with greater ſinnes. [e Pſal.51,7. f Ephe.5,25]

For

For I was borne in necessarie sinnes but afterward I walowed in voluntarie wickednes.

But thou ô Lord, not vnmind full of thy woonted mercie, tookedst mee from out of the house of my carnall father, and from the tabernacles of the wicked, and gauedst mee a mind to follow thee with the generation of them which seek thy face, which treade the right path, whiche abide among the lillies of a chast life, and sit with thee in the parlor of greatest pouertie.

Yet I, vngrateful for so many benefits, since mine entrance in to thy seruice, haue done manie an vnlaweful fact, and committed many a foule sinne; & where I should haue repented mee of my sinnes, I added sinnes vnto sinnes.

These are the euilles, ô Lord whereby I haue bothe dishonored

red thee and ſtayned my ſelfe, (whome thou dideſt create after thine own likeneſs[g]) with pride, vaine glorie, and ſuch other manifold ſinnes, whereby the wretched ſoule is vexed, and afflicted, and rente aſunder and deſtroied.

[g] Genſ. 1, 26 Coloſ. 3, 10.

Behold, O Lord mine iniquities are gone ouer mine head[h], and as a weightie burthen, they are too heauie for mee, and doe not thou, whoſe propertie is too ſhewe mercy and to ſpare, liue vnder the right hand of thy maieſtie, I ſhal be inforced to ſinke euen to the very bottome.

[h] Pſal. 38, 4.

O Lord my God attend, and conſider becauſe thou art holie, loe myne enemie inſulteth againſte mee, ſaieng[i], God hath forſaken him, I will purſue and take him, for there is none to deliuer him.

[i] Pſalm. 71, 11

But Lord how long wilt thou delaie

delaie ? Returne, deliuer my soule, saue mee for thy mercye sake[k].

[k] Psalm.6,4

Take mercy vpon thy sonne, whome thou broughtest foorth into this world, and respect not so mine euil which I haue done, that thou forget the good which thou hast made.

What father is there but wold saue his sonne ? or what sonne, whome the father, with the rod of mercy wil not correct ? Wherefore ô Father and Lord, although I be a sinner, yet I can not but bee thy sonne, because thou hast both made me [l], and renued me[m].

[l] Iob.10, 8. [m] Colo.3,9.

As I haue sinned amend me, but first deliuer me to thy sonne being reformed with ỹ scourge. Can a woman forget hir child[n] notwithstanding, though shee should, yet thou father hast promised neuer to forget.

[n] Esa.49,15

Behold

Behold I cry, and thou heareſt me not; I am vexed with ſorow and yet find no comfort.

What ſhal I ſaie, or what ſhal I do wretche that I am? I deſtitute of ſuch conſolation, am caſt from the ſight of thine eies.

Wo is me, from what felicitie into what miſerie am I fallen? whether did I bend my ſelfe, & to what paſſe am I come? where am I wretch, and where am I not? vnto whom did I aſpire, & wherein do I now ſigh?

I ſought after good things, but behold vexation!

Lo, I now labor, and Ieſus is not with me.

Doubtles better were it for me not to be at all, than to be without Ieſus. Better is it not to liue, than to liue without life.

And now ô Lord Ieſus, where bee thy former mercies? wilte thou bee angrie with mee for euer? *Pſa. 89. 49

[p] Psal.85,5. euer[p] ?

Be pacified at the length I beseech thee, and haue mercie vpon me, neither hide awaie thy

[q] Psal.27,6 face from me[q], whoe for my redemption, diddest not turne thy face from such as reprœoued and

[r] Mat.27,27 spat vpon thee[r].

I confesse in deede, I haue sinned, and that my conscience deserueth damnation; I acknowledge also that no pennance can satisfie for my sinnes, but certain it is, that thy mercie is more than all my sinnes.

O moste gratious Lord, write not thou bitter thinges against mee[s], neyther enter thou into

[s] Iob.13,29. [t] Psal.143,2. iudgement with thy seruaunt[t], but according to the multitude of thy compassions, put awaie

[u] Psal.50,1. mine iniquities[u].

Wo to me wretch, when the daie of iudgement shall come, and the bookes of eache mannes con-

conſcience bee opened[x], when it ſhall be ſaid of me, Behold the man and his workes. [x] Reu.20,12

What ſhal I then doo, ô Lord my God, when the verie heauens ſhall reueale mine iniquitie, and the earth riſe vp againſte me? Surely I ſhall be able to ſaie nothing, but hang downe mine head for verie griefe of hart, and ſtand trembling and confounded before thy preſence.

Alacke wretch, what may I ſaie? ſhall I crie vnto thee my Lord God, wherefore am I conſumed ſayeng naughte? but though I do ſpeake, yet will not my griefe haue end; and if I bee ſtil ſilente, I ſhall bee vexed inwardlie with moſt bitter ſorrow

O my ſoule, mourne thou like a virgine for the husband of her youth[y]; howle thou miſerable wretche, and weepe, becauſe thine husbande euen Chriſte[z] hath [y] Ioel.1, 8. [z] Eph.5,25.

hath forsaken thee.

O wrath of the almightie, fal not thou vpon mee, for I cannot beare thee, because there is not that strength in mee, that I can endure thee.

But haue mercie on me ô God, that I despaire not; but in despaire let me hope againe.

And although I haue doone that which deserueth damnation; yet hast not thou forgone that whereby thou art wont to salue.

O Lorde, thou wilte not the death of sinners, neyther doest thou reioice in the destruction [a] of the dieng: but that the dead might liue thou diedst [b]; and thy death hathe killed the death of sinners, and if they through thy death were againe brought vnto life ô Lord, grant, I beseech thee, that I may not dy, now thou art aliue.

[a] Ese. 18, 23
[b] Rom. 4, 25

Send

Sende downe from heauen [c], and ſaue me from the power of mine enemies, leſt they triumph ouer me and ſay, We haue deuoured him. [c] Pſal. 57. 3.

O good Ieſu, who at anie time can doubt of thy mercie, whoe euen when we were thine enimies [d] didſt redeeme vs with thy pretious bloud, and reconcile vs to God! [d] Rom. 5. 10

Loe, thus protected vnder the ſhadowe of thy mercie, I doo run vnto the throne of grace [e], requiring mercie, cryeng and knocking vntil thou take compaſſion vpon me. [e] Heb. 4. 16

For if thou calledſt vs vnto mercie, when wee asked none: howe can wee miſſe of mercy, crauing the ſame!

O ſweete Ieſu, thinke not vpon thy iuſtice againſt a ſinner; but remember thy goodneſſe toward thy creature. Thinke not

vpon

vpon thy displeasure againste a transgressior; but remember thy mercie towarde the miserable. Forget mee when I was proud, prouoking thee vnto wrath; and regard me now in distresse, crieng vnto thee for mercy.

For what is Iesus, but a sauior [f]Matt. 1, 21. [f]? Therefore O Iesus, by thy selfe arise to helpe mee, and saie [g]Psal. 35, 3. vnto my soule[g], I am thy saluation.

Muche doe I presume of thy goodnes, O Lord, the rather because thy selfe thou teachest vs to aske, to seeke, and to knock [h]. And therefore admonished [h]Matth 7, 7 thereby, I doe aske, seeke, and knocke.

But thou Lord, who commandest to aske, graunt I maye receiue; who counsellest to aske, giue grace to find; who teachest to knocke, open to the knocker, and strengthen me a sinner, saue me

mee a wretch, raiſe me that am deade, and vouchſafe to dyrect and gouerne al my ſenſes, cogitations, & works after thy good pleaſure, that henceforth I may ſerue thee, liue to thee, and be wholie thine.

I know Lorde, I doe owe my ſelfe to thee, euen becauſe thou haſt made me; and for that thou haſt redeemed mee[l], and taken humane fleſh vpon thee for my ſake[k], I doe owe ſo much more beſide my ſelfe, as thou art greater than he for whome thou haſt giuen thy ſelfe.

[l] 1.Pet.1,18

[k] Matt.1,21.

Lo I haue no more; neyther can I giue that which I haue too without thee: but accepte thou mee, and drawe me vnto thee[l], that I may bee thine by imitation and loue, as I am thyne by condition and creation, who liueſt[m], and ruleſt[n] nowe and euermore, Amen.

[l] Iohn.6,44

[m] 1Tim.1,17

[n] Pſal.45,6.

Chap

Chap. 39.

A godlie praier vnto the blessed Trinitie, meete oftentimes *to be* repeated.

O Lorde, God almightie [a], three in persons [b], yet but one God [c], who both art in all, and wart before all [d], and wilte bee in all things, a blessed God for euermore [e].

[a] Exod 6, 3.
[b] Mat 3, 16.
[c] Deut 6, 4.
[d] Ecc. 43, 28
[e] Rom 1, 25.

Nowe, and alwaies into thine hand I doe commend, both my soule, my bodie, my sighte, hearing, tasting, smelling, and feeling, with al my cogitations, affections, actions, outwarde and inward thinges, my sense, and vnderstandinge, my memorie, my faith and beleefe, and perseuerance, that thou maiest keepe them day & night, euery houre, and moment.

O

O sacred Trinitie, heare my petition, and saue mee from al euil[f], from offending, and from sinning anie manner of waie; from all snares and pursutes of Satan, and of enimies visible, & inuisible. [f] Mat. 6. 8

Expell far fro me the hautines of mind, and increase within me the sorrow of hart; diminish my pride, and establish true humilitie within my breaste; fetch teares from mine eies, mollifie mine hard and stonie heart; and saue Lord, both me & my soule from al traps of the enemie; and continue me in thy pleasure.

Teach me to doe thy wils[g], for thou art my God. [g] Ps. 143. 10

Giue me perfect sense, and vnderstanding, ô Lord, that I may be able to conceaue the deepenes of thy mercy.

Grant me grace to beg that at thine hands, which may both be

ioyeful for thee to heare, and be hooueful for me to receaue.

Make mee vnfainedlie to bewaile my sinnes, and manifolde offences.

Heare O my Lorde, and my God[h]; heare, O lighte of myne eies[i]; heare my petition, and grant that what I requeſt, I may obteine.

[h] Psalm. 7, 1
[i] Iohn. 1, 9

If thou deſpiſe, I am vtterlie vndone; if thou heare me I take heart againe. If thou examineſt my righteouſnes, lo I ſtinke like a dead carrion; but if in mercye thou reſpecte mee, thou raiſeſt him that ſtinketh out of the graue.

What thou hateſt in mee, remoue farre fro me, and ingraffe the ſpirite of chaſtitie and of a cleane life in my minde, that in asking anie thing at thine hands I may not offend thee in asking the ſame.

Take

Take from me whatsoeuer is hurtful to my soule, & giue what is behooueful.

O Lorde, giue mee a salue, to heale my greeuous woundes.

Indue me good Lord, with thy feare[k], with sorrowe of heart[l], with humilitie of minde[m], and with a pure conscience[n].

Giue me grace Lord, to keepe brotherlie concord euermore[o]; to remember my transgressions, not to meddle with the dealings of other men.

Pardon my soule, pardon my sinnes, my wickednes pardon; ô pardon mine offences[p].

Visit me that am weake, cure me that am sicke; heale me that doth languish, & raise me which am dead.

O Lord, giue me both an hart to dread thee, a minde to loue thee, sense to know e thee, eares to heare thee, eies to see thee.

[k] Psal. 2, 11.
[l] Psal. 51, 17
[m] Ecc 23, 4.
[n] psal. 24, 4
[o] Ro. 12, 10.
[p] psal. 51, 1.

Haue mercie on me, O God haue mercie on me; looke vpon mee from the holie seate of thy Maiestie; and illuminate the darkenes of mine heart with the beame of thy brightnes.

Giue me wisedome, O Lorde to discerne betweene good and euil; and grant me a watchfull vnderstanding.

Forgiue al my sinnes I beseech thee; and in the time of necessi- tie & troble[q], be thou good and gratious to me, I onelie beseech thee. After thy woonted mercie, & most louing kindnes ô Lord, I beseech thee, vouchsafe to giue me ỹ life which euer shal endure

[q] Psa. 37, 36

O Lord Iesus Christ, giue both to thy ministers vnitie of mind; and to magistrates iudging vp- rightlie, peace and tranquilitie.

Furthermore O Lord, my re- quest is for the whole catholike and holie Churche, for men and wo-

women; for religious and for secular men; for al Christian gouernors, & people beleeuing in thy Name, which labor for thine holie loue, that they may haue grace to continue in wel doing.

O Lord eternal king, giue to virgins, chastitie; to the vnmaried continencie; to the wedded puritie; to repenters mercy; to widowes and orphanes, comfort; to the poore protection, to trauellers a safe returne, to moorners consolation: to seafaringe men a ioyful hauen: to the good zeale to persist: to the well inclined a mind to prooue better: to the wicked and sinfull, as to me wretch, grace with speed to repent.

O sweete Lord, and most merciful Iesus Christe, Sonne of the liuing GOD[r], redeemer of the world[t], I acknowledge that among al; and aboue al sinners I

[r] Mat. 16, 16
[t] Titu. 2, 14
Colos. 3, 14

am wretched; but thou most gracious and hie Father, who takest mercy vpon all, canst not suffer me to be vtterlie destitute of thy mercie.

1. Tim. 16, 5 Reue. 19, 16 O thou, Lord, King of kings[t], who granteſt truce of life, ſtir in me a mind alway, and aboue all thinges to ſeeke, to deſire, to loue, to feare thee, and to do thy will, whoe art euerye where all whole[u], a Trinitie, and but one God[x].

[u] Iob. 22, 8. Eccl. 3, 18. [x] Mal. 2, 10.

Eſpeciallie, ô Lord holie Father, whoe art bleſſed and glorious for euermore, I beſeech thee in moſt humble ſort, vouchſafe to gouerne & keepe them from deſtruction, whoe eyther doe make mention of mee in theyr praiers; or haue commended themſelues to mine vnwoorthy ſupplication, or haue don good whether it bee vnto my bodie with tẽporall benefits, or to my ſoule

ſoule with profitable inſtructi-
ons, or be linked vnto me either
in kinred, frendſhip, or goodwil.

Furthermore, both for al Chri
ſtians whiche are aliue, I praie
thee, ſtand thou at their elbowe
to aſſiſt them; and for ſuch alſo
as are deade, and euerlaſtingly
doe reſt from their labours [y], I yeeld thee immortal praiſe. [y] Reu 14, 13

Finalie, this one thing more,
grant me ô Lord, I do earneſtlie
beſeech thee, who art Alpha and
Omega [z], that when the vtter-
moſte daie, and ende of my life [z] Reuel. 1, 8.
ſhal come, thou wilt be a merci-
ful iudge to me againſt that ma-
licious accuſer [a] the diuell; and [a] Reu. 12, 10
that thou wilt continuallie pro-
tect me againſt the ſnares of the
old ſerpent [b]; and finallie con- [b] Reu. 12, 2
duct me into the ſocietie of An-
gels, and of al Saints in thy holie
paradiſe, who art bleſſed nowe,
and euermore, Amen.

Chap. 40
A deuout praier in memorie of the passion of Christ.

O Lorde Iesu Christe, my redemption [a], my mercie, and my saluation [b], I doe praise thee, & yeeld thee thanks although farre vnanswereable, I confes, to thy benefits, although not zealous enough, although veric leane from the desired fatnes of thy sweete affection: yet such as it hath, not as I know it oweth, and as it is able, my soule paieth vnto thee.

[a] Cor. 1, 14.

[b] Matt. 1, 21

O thou hope of mine hart, & strength of my soule, let thy deuine power fulfill, what my luke warme weakenes indeuoreth to bring to passe: O my life, and thou end of my thought.

And though I haue not hitherto deserued so greatlie to loue

a

as I am bounde, yet my desire is to loue euen as I ought to doe.

O light of mine eies[c], thou beholdest mine hart, for my sighing is not hid from thee[d], and it is thy gifte[e], if I do minde anie thing that good is.

[c] Iohn.1, 9.
[d] Psal.38, 6
[e] 1Cor.4,17 Iames.1,17.

If it be good which thou doest enspire, yea, because it is good ỹ I woulde loue thee, graunt that which through thee I would.

Giue mee grace so greatly to loue thee, as thou commandest. Praise and thankes I do offer, O let not thy gift, which voluntarilie thou hast imparted vppon me, be vnfruitful to me.

Performe what thou hast begun, and giue the thinge which of thy goodnes preuenting mee, vndeseruing the same, thou hast made me to desire.

Conuert ô gratious God, my securitie into the burning loue of thy Name.

For, merciful Father, hitherto tendeth this my praier, this remembrance and meditation of thy benefites is, to the end that thy loue may be inflamed with in my breſt.

Thy goodnes ô Lord, hath created me[f], thy mercie hath clenſed me[g], and thy patience wallowing in other filthineſſe of ſinnes after my purification of baptiſme hetherto, hath tolerated, nouriſhed, and looked for my conuerſion[h].

O good Lorde, thou lookeſt for mine amendemente, and that I maye repent, and leade an vpright life, my ſoule dooth looke for the inſpiration of thy grace.

O my God[i], my Creatour[k], forbearer[l], and my nouriſher, after thee doe I thirſt, after thee doe I longe, after thee do I ſigh and couet.

And as a tender Orphane bereft

f Gen. 1, 26.
g 1 Co. 6, 11
h 2 Pet. 3, 8
i Pſalm. 7, 1
k Pſ. 119, 73.
l Wi. 11, 20

reſt of the preſence of his louing Father, weeping and lamenting inceſſantlie, dooth embrace his ſweete countenance with all his hart, ſo I, not as I ſhould, but as I am able, am mindefull of thy paſſion, of thy blowes[m], of thy woundes, how thou wart killed for my ſake[n], how buried[o], and laide in the graue, finallie, how glorioufllie thou dideſt ariſe, and triumphantlie aſcend into heauen[p].

[m] Matt. 27. verſe. 27

[n] Gala. 3, 13

[o] Lu. 23, 53

[p] Actes. 1, 9

Theſe thinges I do hold by an vndoubted faith, I hope for the onelie comfort of thy returne[q], and from mine hart I deſire the glorious contemplation of thy countenance.

[q] Ma 16, 27

Wo is me, that I cannot ſee the Lord of Angels, who was humbled vnto ỹ condition of men[r], ỹ he might exalt men vnto the dignitie of Angels, when God offended woulde ſuffer deathe,

[r] Philip. 2, 5

that ſinful man might enioy life.

What ſhal I ſay? what ſhall I do? whether maye I goe? where ſhal I ſeeke? or when ſhal I find him? of whom ſhal I aske? who wil tell my beloued how I languiſh for loue?

The ioy of mine hart decaieth, my laughter is turned into mourning, my fleſh faileth and mine
[r] Pſal. 73, 26 hart alſo[r], God is the ſtrength of my hart, & my portion for euer.
[s] Pſal. 77, 2. My ſoule refuſeth comforte[s] of any beſides thee O my ſweetenes. For whome haue I in hea-
[t] Pſa. 73, 25 uen but thee[t]? & I haue deſired none in the earth but only thee.

Thee I would, thee I long for, thee doe I ſeeke, to thee hathe mine hart ſaid, I haue ſought after thy face, O Lorde I require turne not thy face fro me, ô moſt
[u] Wiſ. 11, 23 mercifull louer of mankinde[u]; the poore committeth himſelfe to thee, thou art the helper of

the

the fatherles[y].

O mine assured aduocate [z], haue mercie on mee a forsaken orphan, I am become a fatherles child, my soule is like a widowe

Looke vpon the teares of my miserie and widowhood which I offer to thee, vntil thou returne. Oh my Lord, now, ah shew thy selfe to mee, and I shal be comforted. Let me behold thee, and I shall attain ỹ end of my desire. Reueale thy glorie, and my ioy shal be perfect.

My soule thirsteth for thee [a], my flesh longeth greatlie after thee.

My soule thirsteth for God [b], euen for the liuing Well, when shal I come and appeare before the presence of god? O my comforter, whom I so looke for, when wilt thou come?

Oh that I might see the ioye, that I so desire! oh that I were satisfied with the presence of the glory,

y Psal. 10, 14
z 1 Iohn. 1, 2

a psal. 63, 1

b psal. 42, 2.

c Psal. 17, 15 glorie[c], for which I do hunger!

d Psal. 36, 8 oh that once I were satisfied with the fatnes of thine house[d], wherevnto I doe sighe, and had drunke out of ỹ riuer of thy pleasures, which so much I thirst for!

In the meane while, ô Lord, let teares be my meate daie and

e Psal. 42, 3 night[e], vntil it be said vnto me, Behold thy God, vntil my soule do heare, Behold thy spouse.

In the mean while, I say, feed me with sighings, refreshe mee with my sorrowes.

Happilie my redeemer will come full soone, because hee is

f Heb. 10. 37 good, and wil not linger[f], for that he is merciful: to him be glorie now and for

g Reue. 5, 13 euermore[g], Amen.

The end of S. Augustine his Praiers.

FINIS.

¶ The Psalter which S. *Augustine composed for the* vse of his Mother; Englished *for a most generall* commoditie.

LORD God almighty, & king of eternall glorye, whoe dooeſt acknowledg him to bee a bleſſed man[a], that abhoreth the way of ſinners, and dooth meditate in thy Law day and night. [a] Pſal. 1, 1, 2

Teach thou mee, a wretched ſinner, faithfullie to ſerue thee[b] with feare and trembling of the hart. [b] Pſalm. 2, 11

And ſeeing with all humilitie of heart, I do cal vnto thee with my

[c] psalm.3,4 my voice, heare me[c]; haue mercie vpon me, and so harken vnto
[d] psalm.4,1 my praier[d], that neyther thou for thy parte rebuke mee in thy
[e] psalm.6,1 wrath[e], nor that old enemie to mankinde, lieng in wait for his part to deuoure my soule like a
[f] psalm,7,2 Lion[f], & teare it in peeces while there is none to helpe.

But Lorde, whose Name is excellent in al the worlde[g], turne
[g] psalm.8,1
[h] psalm.9,3 thou mine enimie backe[h], that hee sal againe, and perish at thy presence.

[i] psal.10, 8 Let him not intrap my soule[i] with his fierie snares; and suffer
[k] psal, 11,6 not brimstone[k], & stormie tempests to torment me.

But for the oppression of the
[l] Psal,12, 5 needie[l], and for the sighinges of the poore, now thou doost arise,
[m] Psal. 13,3 behold and heare me[m], ô Lord my God, because thou art the
[n] Psal,14, 6 counsel and trust of the poore[n].

Make mee to walke vpright-

lie,

lie[o], and to worke righteousnes that thy fauorable kindnes may be the portion of mine inheritance[p]. [o] Psal. 15, 2 [p] Psal. 16. 5

Keepe me as the apple of the eie [q]; hide mee vnder the shadowe of thy winges, because thou art my strength[r], my rock, and my refuge. [q] psal. 17, 8 [r] Psal. 18, 2

Clense me fro my secret faults[s] and keep thy seruant from presumptuous sinnes. [s] Psal. 19, 12

Send me helpe from the Sanctuarie[t]; and giue me my harts desire[u]. [t] Psal. 20, 2 [u] Psal. 21, 2

Saue me from the Lions mouth [x], and leade me in the pathes of righteousnes [y], that I maye ascend into thy mountaine[z], and stande in thine holie place, hauing innocent hands, and a pure hart. [x] Psal. 22, 21 [y] psal. 23, 3 [z] Psal. 24, 3

Remember not the sinnes of my youth[a], nor my rebellions. [a] psal. 25, 7

Gather not my soule with the sinners

b Psal.26, 9 sinners[b]; neither giue me vnto
c Psal.27,12 the lust of mine aduersaries[c].

But so fauorably harken thou
d Psal.28, 2 vnto the voice of my petitions[d]
e Psal.29, 2 that calling vppon the glory of thine holie Name[e], thou doo
f Psal.30,10 heare me[f], and haue mercy vpon me.

And so trusting in thee, let me
g psal,31, 1 neuer be confounded[g], but for
h Psal 32. 5 giue the punishemente of my sinne[h].

Let thy mercy, ô Lord, be vp
i Psal,33,22 pon me, as I trust in thee[i]: and deliuering me out of al my feare
k Psal,34,4 [k], say vnto my soule[l], I am thy
l psal,35, 3 saluation.

And because I trust vnder the
m Psal 36, 7 shadowe of thy winges[m], giue
n Psal 37. 4 me mine harts desire[n]; and haste
o Psal,38,22 thee to helpe me[o], O my Lord, my saluation.

p psal,39, 4 Lord, let me knowe mine end[p], and the measure of my dayes, what it is; let me knowe howe

long

long I haue to liue.

Incline vnto mee[q], and heare my cry. Bring me out of the lake of miserie, out of the mirie clay, and set my feete vpon the rocke and order my goings.

Deliuer mee in the time of trouble[r], that I may go into thy glorious house[s], for thou art the God of my strength[t].

Let not my steps go out of thy pathes[u], that I may loue righte ousnes, and hate iniquitie[x].

Be thou mine hope & strength[y], for thou art a great King ouer al the earth[z].

Thou which art a God for euer[a], deliuer my soule out of the power of Hel[b], for it hath receiued me.

And when thou shalt appeare to iudge vs[c], haue mercie vpon me[d], acording to the multitude of thy mercies, & take not thine holy spirit fro me.

[q] Psal. 40, 1
[r] Psal. 41, 7,
[s] psal. 42, 4
[t] psal. 43, 2
[u] Psa. 44, 18
[x] Psal. 45, 7
[y] Psal. 46, 1
[z] Psal. 47, 2
[a] Psal 48, 14
[b] Psa. 49, 59
[c] Psal. 50, 1
[d] Psal. 51, 1

O most gratious God, in that houre hide thy face fro my sins, and put awaie all mine iniquities.

Create in me a cleane heart, ô God, renue a right spirit within me. That I may appeare like a greene Oliue tree, in the House of my God[c], and there with Iaacob reioice[f], and euerlastinglie be glad with Israel.

[c] Psal. 51, 8
[f] Psal. 53, 6

Saue me, ô God, by thy name[g], and by thy power iudge me.

[g] Psal. 54, 1

Hide not thy selfe fro my supplication[h], but be merciful vnto me[i].

[h] Psal. 55, 1
[i] Psal. 56, 1

Send thou from heauen[k], and saue mee from the reproofe of them that would swalowe mee vp.

[k] Psal. 57, 3

Breake their teeth, ô God, in their mouthes[l], breake ỹ iawes of the yoong Lions O Lord.

[l] Psal. 58, 6

Thou art my defence, and my mercifull God[m].

[m] Psa. 59, 17

Helpe

Helpe mee with thy righte hand[n], and vnder the coueringe of thy winges let me be protected[o], when thou art to render euerie manne according to his workes[p].

While my ſoule thirſteth for thee[q], hide mee from the conſpiracie of the wicked[r].

Sithe al fleſh ſhall come vnto thee[ſ], put not backe thy mercie fro me[t].

Neyther take from mee thine holy Spirit, but cauſe thy face to ſhine vpon me[u].

Send me a good paſſage, ô our God which ſaueſt vs[x], that the deepe ſwalowe me not vp[y], nor the pit ſhutte hir mouth vppon me.

Be thou mine helper, and my deliuerer[z]; O Lorde, make no tarrieng.

Sith in thee, ô Lord, I do truſt, let me neuer be confounded[a], when

[n] pſal. 60. 5
[o] pſal. 61. 4
[p] pſal. 62. 12
[q] Pſal. 63. 1
[r] Pſal. 64. 2
[ſ] Pſal. 65. 2
[t] Pſal. 66. 20
[u] Pſal. 67. 1
[x] Pſa. 68. 20
[y] Pſal. 69. 15
[z] pſal. 70. 5
[a] Pſal. 71. 1

when thou ſhalt iudge thy peo-
[b] Pſal.72, 2 ple[b].

Loe, they which withdrawe themſelues from thee, ſhall pe-
[c] Pſal,73,27 riſh[c], oh let not mee oppreſſed returne aſhamed[d].
[d] Pſal.74,21

Becauſe thou art a righteous
[e] Pſal.75, 7 iudge[e], thou makeſt lowe, and thou exalteſt, and whoe ſhall ſtand in thy ſight when thou art angrie[f].
[f] Pſal.76, 7

Thou art the God that doeſt
[g] Pſa.77,14 wonders[g].

As thou nouriſhedſt thy people with bread in the wildernes
[h] Pſa,78,20 [h], & dideſt not turne them from their luſt: ſo let thy grace refreſh me an hungry ſoule, make haſt, and let thy tender mercies preuent me[i].
[i] Pſal.79,8.

And thou my defender, giue
[k] pſal.80, 5 mee the bread of teares [k], and the bitternes of a trobled minde in the time of tribulation; and grant withall, that from the ho-

nie

nie out of the rocke[l], I may taſt the ſweetenes of inward conſolation. [l] Psal. 81, 16

O God, who iudgeſt betweene the innocent and the ſinners[m], who alone art the moſt high ouer al the earth [n], haue mercye vppon me, and giue grace and glorie [o], whoe haſt ordeyned a lawe. [m] psal. 8, 7 [n] psa. 83, 18 [o] psa. 84, 11

Forgiue the iniquitie[p], of my hart, couer al my ſinnes, & ſaue thou thy ſeruant, that truſteth in thee[q]. [p] psal. 85, 2 [q] psal. 86, 2

O God, who laieſt the founda tions of thy Churche vpon the holy mountains[r], encline thine eare vnto my crie[s]. [r] psal. 87, 1 [s] psal. 88, 2

Let thine hand therefore eſtabliſh me[t], and turne me not vnto deſtruction[u], but deliuer me from the ſnare of the hunter [x], from the peſtilence, and from the plague that deſtroyeth at noone daie: that being planted [t] psal 89. 21 [u] Psal 90. 3 [x] Psal. 91, 3

in

y Psal.92,13 in thine house[y], I may flourishe
12 like a Palme tree, and grow like a Cedar in Libanon, bringing out fruite euen in mine old age.

Be thou my refuge, ô my God,
z Psa.94,22 the rocke of mine hope[z], for thou Lord, art a great God, and
a psal.95.3 a great king aboue al gods[a].

When thou wilte iudge the worlde with righteousnesse, and
b psal.96,13 thy people in truth[b], I shall en-
c psal.97,11 ioye light with the righteous[c], and ioye with the vprighte in hart.

d psal.98,1 Let thy right hand[d], and thine holie arme preserue me.

Thou which sittest vpon the
e psal.99,1 Cherubims[e], make me to come before thy presence with ioiful-
f Psal.100,2. nes[f], that I may walke in the vprightnes of mine hart in the mid
g Psa.121,2 dest of mine house[g].

Let a froward hart depart fro mee; but cause mine eies to be turned vnto thy faithefull, that I may

may ſit with them walking in a perfect waie, when through thy iudgement thou ſhalt cut off all the workers of wickednes from thy Cittie.

O Lord heare my praier[h], and let my crie come vnto thee. [h] Pſal.102,1

Hide not thy face from me, in the time of trouble incline thine eares vnto me.

Pardon al my ſinnes[i], and redeeme my ſoule from deſtruction. [i] Pſal.103,3

Satisfie my longing with good things, thou which lookeſt vpon the earth, and it trembleth[k], and broughteſt foorthe thy people with ioye, and thy choſen with gladnes[l]. [k] Pſa.104,32 [l] Pſ.105,43

Make mee to keepe iudgement, and to worke righteouſnes at al times[m]. [m] Pſa.106,3

Bring me out of darkenes, and out of the ſhaddowe of death[n], that with a prepared hart I may [n] Pſa.107,14

ſing

o Pſal.108,1 ſing and giue praiſe o.

Saue me, ô Lord, according to
p Pſ.109,26. thy mercy p, that in the glorye
q Pſa.110,3 of ſaintes q, in the aſſembly and
r Pſal.111,1 congregation of the iuſte r, my
righteouſnes may endure for e-
uer; and mine horne be exalted
s Pſal.112.9 with glorie s, that while thou rai-
ſeſt the needie out of the duſte,
and lifteſt vppe the poore out of
t Pſal.113,7 the dung t, I may bleſſe thee, O
Lord, from hencefoorth, and for
u Pſa.115,18 euer u, then ſhal I walke before
the Lorde in the lande of the li-
x Pſa.116,9 uing x.

Breake thou my bondes; and
confirme thy mercie towardes
me y. When I call vpon thee in
y Pſal.117,2 my troble, ô Lord heare mee z
z Pſa.118,5 and ſet me at large.

Teach me ô Lord, the way o
a Pſa.119,33 thy ſtatutes a, that I may liue &
keepe it vnto the end.

Giue me vnderſtanding bot
to ſearch thy Lawe, and to ob

ſerue

ſerue it alſo with myne whole hart.

I haue gone aſtraie like a loſt ſheepe, O ſeeke thy ſeruant, and deliuer my ſoule[b]. [b] Pſa.119,2

Preſerue my going out, and my comming in[c], that my feete may ſtand in the courts of Ieruſalem[d]. [c] pſa,121,8 [d] Pſal.122,2

I lift vp mine eies vnto thee, that dwelleſt in the heauens[e]. [e] Pſal.123,1

Deliuer my ſoule out of the ſnare of the fowlers[f], leaſt I put forth mine hands vnto wickedneſs[g]. [f] Pſal.124,7 [g] Pſal.125,3

Fill my mouth with laughter, and my tongue with ioy[h]; repleniſh my longing with good things, and bleſſe me out of Zion[i], that I may ſee the wealth of Ieruſalem, hauinge eſcaped the cords of wickednes[k]. [h] Pſa.126,2 [i] pſal.128,5 [k] pſal,129,4

Let thine ears attend vnto the voice of my praiers[l] ô Lord. [l] Pſal 130,2

Let not mine heart be hauty,

l Psal. 131,1 nor mine eies loftie [m]; but giue me grace to thinke humbly, vntil I finde a place for the Lorde, an habitation for the myghtie
a Psal.132,5 God of Iacob [n].

There the Lord hath appointed the blessinge, and life for euer [o]. There wil I lifte vp mine
o Psal.133,3 handes to the Sanctuarie, and
p Psal 134.2 praise thee [p], whoe iudgest thy
q ps.135,14 people [q], & art pacified toward thy seruants.

r Psal,136,2 O God of Gods [r], and Lorde
f Psal.137,1 of Lords, nowe weeping [f], and worshipping toward thine ho-
t Psal.238,2 lie temple [t], trie mee, and knowe
u Ps.139,23 mee [u], marke and consider my pathes, and lead me in thy waie for euer.

Deliuer mee, ô Lord, from the euil man [x], & preserue me from
x Psal.140,1 the cruel man.

Let my praier bee directed in
y psal,141,2 thy sight as incense [y].

Bring my soule out of prison

that

that I may praiſe thy name[z]. [z] Pſal.142.7

Heare my praier, O Lorde, in thy righteouſneſſe[a]: and enter not into iudgement with thy ſeruant. [a] pſal.143.2

Heare me ſpeedilie O Lorde, leaſt my ſpirit faile me; for thou God art my refuge, and my deliuerer[b]. [b] pſal.144.2

And forſomuche as thou art great, and moſte worthie to be praiſed[c], and thy greatneſſe is incomprehenſible; raiſe vp the crooked[d], loaſe the ſhackled, and giue ſighte to the blinde, thou which doeſt build vp Ieruſalem[e]. [c] pſal.145.3 [d] pſal.146.8 [e] pſal.147.2

And when thou haſt made the bars of thy gates ſtrong let mee be coupled to thy children within.

As the Angels, and al the powers in the kingdome of heauen do praiſe thee[f], there let me triumphing glorioufſlie in the congre- [f] Pſal.148.2

g Psal.149.1 gregation of the Saintes g, with
h Psa.150.5 the ſoundinge Cymballes h of
my lips, praiſe and magnifie
thy Name, the which is ho-
lie, and glorious, and
raigneth now and
euerlaſtinglie,
Amen.

Luke. 2, verſe.14.
Glorie to God on high.

FINIS.

L. 3.

A Summary of the Meditations, and praiers comprehended in this booke according to the titles of the Chapters.

A Praier vnto almightie GOD for grace to lead a newe life according to Gods holie word pag. 1

2 An accuſation of mans vnworthines, and a commendation of Gods infinit mercie, pag. 6

3 A complaint of a ſinner, whoſe praier God heareth not in reſpecte of his diſobedience, 11

4 How God the righteous iudge ſhuld be feared, 15

5 A praier vnto God the Father, thorough his ſonne Ieſus Chriſt 20

6 A praier vnto God the Father for mercy in reſpect of the bitter paines of his ſonne 24

7 A praier wherein man confeſſeth, how he was the cauſe why Chriſte ſuffered 28

8 A praier vnto God the Father, ſhewing how the paſſion of Chriſt was for the reconciliation of man, 35

9 Vnto the holie Spirit a godlie praier, pag. 43

10 A deuout praier of an humble ſeruant of God, 46

11 A praier vnto the bleſſed trinitie, pag. 47
12 A confeſſion of Gods almightines and maieſtie, 48
13 A zealous praier wherein is declared how God the Father hathe ſaued mankind, and how the word became fleſh, with a praier for remiſſion of ſins, 51
14 A thankeſgiuing of a faithful mind vnto God, for ſending his deere, & onelie Sonne to ſaue mankind, 55
15 Of the incomprehenſible goodwil of God toward mankind, 59
16 A thankeſgiuing vnto God for his mercie extended toward man, in the incarnation of his Sonne Ieſus Chriſt, 64
17 Another thankeſgiuing for the benefit of our redemption, 69
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19 A longing after the ioyes in Heauen, pag. 80
20 A bewailing of the miſeries of this life, 83
21 Of the felicitie of that life whiche God hath prepared for ſuch as loue him, pag. 86
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31 How that God is the true, and the soueraigne life, 134
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33 A complaint that man is not moued in hart through contemplation, when as the Angels, whoe see God, tremble thereat, 145
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35 A deuout praier for grace, to praise and to thanke the Lorde duelie for his

his benefits, 162
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Afterward ſoloweth S. Auguſtine his Pſalter.

FINIS.

A Table expreſſing the ſundry kindes of Meditations in this booke.

This booke conteineth ſpecial { 1 Confeſſions. 2 Thankeſgiuings. 3 Praiers. } And therefore

Vſe, if thou wouldeſt

1 Confeſſe, & acknoledge either

- the omnipotencie, wiſdome, & goodnes of God, chap, 12, pag, 48, ch, 2 pag 114, ch, 31. pag. 132.
- A ſacred Trinitie, ch, 11. pag. 47, 29, pag, 123, ch, 30, pag, 129.
- the bleſſednes of the life to com chap. 21, pag. 86. ch. 22, pag 90, ch 24, pag 96. ch. 33, pag, 141.
- the wretchednes of this life, chap, pag. 83.
- the miſerie of man before Chriſt ſu fered, chap, 7, pag. 28.
- the mercy of God in ſauing manki ch, 8. pag. 153, ch, 15. pag. 59.

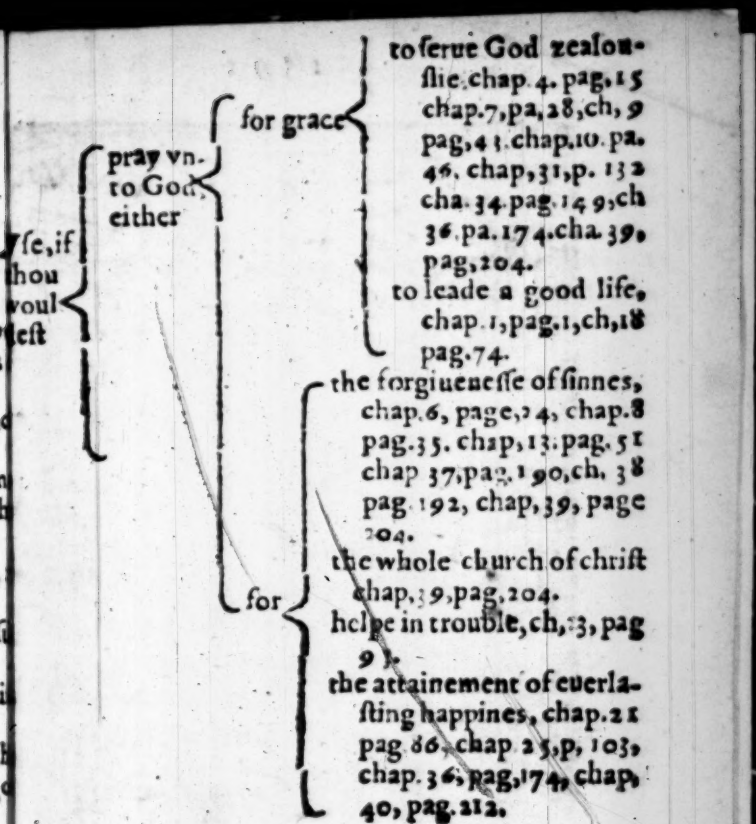
2 giue God hartie thanks

- for al his benefits in general, ch 26, pag, 106, ch, 27. pag, 112, 32, pag. 136.
- for thy ſaluation thorough Ie Chriſt, ch 14, p. 55, ch 16, pa, ch. 17, pag. 69.

3 Pray vnto God, either

for grace

- to praie aright, ch pag. 10. ch, 33, p. 1
- vnfainedlie to rep ch. 35, 162.
- to knowe the diu myſterye of our demption, c. 16. p
- to thanke God d for the benefit of ſaluation, ch. 17, p


pray vnto God either
for grace
to serue God zealously. chap. 4. pag. 15 chap. 7. pa. 28. ch. 9 pag. 43. chap. 10. pa. 46. chap. 31. p. 132 cha. 34. pag. 149. ch 36. pa. 174. cha. 39. pag. 204.
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for
the forgiuenesse of sinnes, chap. 6. page. 24. chap. 8 pag. 35. chap. 13. pag. 51 chap 37. pag. 190. ch. 38 pag. 192. chap. 39. page 204.
the whole church of christ chap. 39. pag. 204.
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the attainement of euerlasting happines, chap. 21 pag 86. chap 25. p. 103. chap. 36. pag. 174. chap. 40. pag. 212.

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